THE PLACE OF GOD, MAN AND UNIVERSE

IN

THE PHILOSOPHIC SYSTEM OF IQBAL

BY

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PREFACE

The idea of working on different aspects of Iqbal's philosophy first occurred to me when, as a student of M.A. final class, I was preparing a dissertation on Iqbal's concept of God in lieu of a paper. In the course of my studies I found that while Iqbal the poet has been the subject of many scholarly monographs, Iqbal the philosopher had received scant attention. No systematic attempt was till then made to coordinate and analyse his philosophic system as a whole. The studies were mostly confined to a criticism of Iqbal's poetic works or dealt with isolated facets of his thought. There was a paucity of serious and thought-engaging studies on the most fundamental aspects of Iqbal's philosophy; hence I decided to bring out a comprehensive and compendious, if not exhaustive, study on Iqbal's philosophical system. Within its restricted scope, this humble and modest work breaks a new ground.

Iqbal's concept of God, Man and Universe constitute to my mind the pivot round which his entire philosophy revolves. Brought up and educated in purely Islamic tradition, he was deeply influenced by the writings of Muslim philosophers, saints and divines as well as of the Western philosophers, particularly the idealists and the metaphysicians. His entire thinking was conditioned by the teachings of the Quran, the sayings of the Prophet, and the achievements of his successors. In his philosophy, therefore, we find a happy and harmonious blend of the East and the West, the admixture of mystic experience and rational thinking, of spiritual urges and conscious realism.

In preparing this thesis I have made a critical study of all the works of Iqbal whether in prose or in verse and have utilised to the fullest extent possible all those philosophic as well as poetic

works from which he had drawn his inspiration. Though his monumental work "The Reconstruction of Religious Thought in Islam" has been the main basis of my discussions, no work of Iqbal, or on Iqbal, has been left out and all the oriental and western thinkers who are supposed to have directly or indirectly influenced Iqbal have been critically studied and their influence estimated. I have tried to present Iqbal through the idiom of Western philosophy by making elaborate comparisons and contrasts. I have clearly explained the points of agreement and disagreement, making an attempt to highlight subtle differences hidden or lost in superficial resemblances. I have shown that while Iqbal was essentially a philosopher of the East, his approach is universal and rationalistic. His poetic utterances, which betray the zeal of a reformer and the fire of a missionary, reflect the richness of his intellect and the exuberance of his imagination and substantially go to supplement his philosophic assertions regarding such fundamental concepts as Life, God, Universe, Faith, Activity, Self, Ego, Perfect Man, etc. I have selected three aspects of his philosophic system, i.e., God, Man and Universe with a view to analysing the position held by other oriental and western thinkers. As would appear from this thesis, I have tried to establish that though Iqbal was greatly influenced by religious thought and western metaphysics, he held a position entirely distinct from them. His contribution to the treasure house of philosophy was, therefore, unique and substantial.

The work was first started under the inspiring guidance of my teacher Prof. M.M. Sharif, the then Head of the Department of Philosophy, Aligarh Muslim University. He initiated me in this field and helped me all along with his valuable suggestions. My sincerest thanks are due to my teacher and supervisor Prof. M. Umaruddin, Head of the Department of Philosophy and Psychology, Aligarh Muslim University, under whose fostering care and inspiring guidance I have completed this work. But for his abiding interest and sustaining encouragement this work would not have seen the light of the day.

I am also indebted to the Iqbal Academy, its Director, Dr. Muhammad Rafiuddin, and Dr. M.M. Ahmad of the Karachi University, the supervisors to whom I was referred by the Academy,

for all their patronage, help and guidance. Without the valuable suggestions of Dr. M. M. Ahmad and his assistance in solving many a knotty problem connected with my subject, it would have been difficult for me to accomplish my work. I am under deep obligation to him for all he did to help me out of my difficulties.

It must be acknowledged publicly that the wise policy of generous help, accommodating spirit and proper guidance laid down for research in the Academy by the first Chairman, Dr. Ishtiaq Hussain Quraishi, the then Minister of Education, and followed faithfully by his successors, particularly the Vice-Chairman, Mr. Mumtaz Hasan, and his executive, has proved a blessing to research scholars.

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INTRODUCTION

Iqbal is our national poet and thinker. He has, therefore, been widely read and intensively studied, and yet there remains so much work to be done in connection with him.

We are concerned here with the philosophy of Iqbal on the basis of what he himself wrote. But apart from his own writings, others have also tried to give an exposition of certain features of Iqbal's philosophy. No attempt, however, has yet been made at an exposition of Iqbal's philosophy as a whole. The following pages are, to all intents and purposes, an attempt at giving more or less a complete perspective of Iqbal's thought. As Iqbal's philosophy is essentially a philosophy of religion, the title "God, Man and Universe" should bring out Iqbal's philosophy as a whole.

Before, however, making an attempt at the presentation of Iqbal's philosophy, it is essential to keep in mind the influences which moulded Iqbal's thought and personality. It is in the light of Iqbal's personality and environment that his philosophy can best be understood. Even at the risk of repetition, therefore, we should like to recount some salient features having a bearing on his thought and message.

Iqbal, as is well known, came from a Kashmiri Brahmin stock. The Brahmins, as devotees of Brahma (a Hindu deity), were given to learning, knowledge and contemplation. So long as they did not become decadent and remained true to their profession, they, on account of their constant intellectual and spiritual pursuits, produced generations of talented persons of good calibre. The

Kashmiri Pandits have enjoyed good reputation in this respect. Iqbal, coming from this stock, inherited a sensitive soul, a penetrating intelligence, rich emotions and a strong will. His ancestors during the two hundred and fifty years since their conversion had already imbibed the traditions of Islam, and as an enlightened family, they not only observed the practices of Islam but also were imbued with its spirit. Having been born in a family so surcharged with the Islamic spirit, Iqbal, therefore, from his very infancy was made conversant with Islam and inherited its best traditions.

Luckily, for him, he was picked out at an early age by a Muslim savant and spiritual man, Mir Hasan Shah, for his education and training. His teacher nurtured him very carefully and instilled in him love for Islam and Islamic literature. This taste received an additional impetus at the hands of Thomas Arnold, a great orientalist. Arnold not only initiated Iqbal into modern scholarship but also created in him a devotion to scientific knowledge and western thought, in the pursuit of which Iqbal went to Europe. Although German idealism had not till then lost its hold on the minds of people, a reaction had set in against intellectualism and voluntaristic tendencies had already gained impetus. Iqbal studied widely and deeply modern sciences and philosophy but did not cut himself adrift from the stream of oriental consciousness. In fact the subject which he chose for his dissertation was "Metaphysics in Persia". He took advantage of his presence in Germany and England and searched thoroughly the libraries of Europe for rare manuscripts on Muslim learning and literature. At the same time, Iqbal, with all his devotion to Muslim thought and oriental learning, assimilated to the full the intellectual bias, voluntaristic tendencies, the scientific method and the dynamism of European thought.

His independence of spirit and originality of thinking, critical and constructive attitude of mind, his poetic temperament, and the feeling of having been entrusted with a mission, together with a creative urge manifested themselves not only in his works and utterances but also influenced the choice of his profession. He chose to be a lawyer by profession. Iqbal was conscious of the autocratic rule of the British. He was also conscious of his mission

to regenerate his people from whom the foreign rulers had snatched away power and supremacy. He could not be expected to combine his missionary work with service even in an educational institution. He, therefore, chose for himself the independent career of a Barrister-at-Law which could bring him money and status and give him the training and the opportunity to fight a constitutional battle against the British and other anti-Islamic forces. All his energies were, however, really directed towards the regeneration of his people.

The consolidation of British rule and the deliberate policy of the British to weaken the Muslim politically, economically and culturally had gradually broken the Muslim spirit. The last attempts of Syed Ahmad Shahid and Maulana Ismail Shahid to re-establish Muslim supremacy had failed. Sir Syed Ahmad Khan had already started his Aligarh Movement and bequeathed his legacy to men like Mohsin al-Mulk and others. Inspired by this movement, Hali was chanting laments on the long lost glories and bewailling the moral and spiritual decline of the followers of Islam. Akbar's caricaturing the modern civilisation had captured popular imagination.

Iqbal came in their wake. He was deeply pained at the sad plight of the Muslims. He had already given vent to his emotions and thoughts before going to Europe. He had reflected deeply over the problems of his co-religionists during his stay in Europe and also after his return to India. As a Muslim sage of the resurgent India, who had assimilated the wisdom of both the East and the West, he realized that the revival of man both as an individual and as a member of a social group can only come from the ultimate Central Principle of his being, namely, the Self or Ego. He realized that all movement and activity, whether theoretical or practical, originate in the Self, which is the most comprehensive principle of life and universe. He also realized that the universal, all-embracing character of the Self, or the Ego, had been overemphasised at the cost of individuality. Iqbal, in order to stir his people from the 'ultimate' depth of their being, tried to fire up their sense of egohood with all its

potentialities, but in order to avoid its absorption in the universa ego he emphasised more the individual rather than the universa aspect of the Self and thus, using all the skill of an artist, h strove to breathe a new life into his people and bring about a mora and social renaissance in the body politic of India. Iqbal's contribu tion, however, did not only lie in the revival of the spirit of hi people; it also helped him in recasting it on the pattern of Islam

Iqbal, in fact, reflects over the relation of the Self and society in the setting of modern civilisation and culture and thereby becomes a spiritual and moral guide not only to his people but to humanity at large. In this light he, in the ultimate analysis, emerges as an international figure, belonging to al times and climes. These reflections, together with his message are adumberated in the following works :—

Asrar-i-Khudi (1915)
Rumuz-i-Bekhudi (1918)
Payam-i-Mashriq (1923)
Zaboor-i-'Ajam (1927)
Javed Namah (1932)
Pas Cheh Bayed Kard Aye Aqwam-i-Sharq, and Mathnavi Musafir (1936)
Bang-i-Dara (1924)
Bal-i-Jibreel (1935)
Zarb-i-Kalim (1936)
Armughan-i-Hedjaz (1938)
'Ilmul Iqtisad (1903)
Development of Metaphysics in Persia (1908)
Reconstruction of Religious Thought in Islam (1934)
McTaggart's Philosophy, Indian Art and Letters, U.S.6(1), 1932.
Self in the Light of Relativity, Crescent, 1925.
Speeches and Statements of Iqbal
Islam as a Moral and Political Ideal, Hindustan Review, 1909
Khushhal Khan Khattak, Islamic Culture, 2(40), 1928
Letters of Iqbal to Jinnah, 1943
A Plea for Deeper Study of Muslim Scientists, Islamic Culture, 1929
Presidential Address to the All-India Muslim League, Allahabad Session, December, 1930.

Barring his two books, *Metaphysics in Persia* and *Reconstruction of Religious Thought in Islam*, and the articles he contributed from time to time to various journals and the addresses he delivered at different conferences, all other works of Iqbal are in verse. The student of Iqbal has, therefore, to collect material from his poetry no less than from his prose, and poetry always admits of various interpretations. Moreover, Iqbal could not find time to systematize his philosophy as a whole. There are obviously a number of lacunae in his thought and system. Iqbal's study, therefore, bristles with difficulties and it becomes a stupendous task to weave a system out of Iqbal's scattered thoughts. An attempt has, however, been made in the following pages, to collect and give an outline of Iqbal's system of philosophy. Iqbal's philosophy is essentially a religious philosophy. The title, therefore, under which the present attempt to cover his system has been made is God, Man and the Universe—the well-known trinity of philosophy.

Iqbal, in consonance with the traditions of the East, has dwelt at length on the subject of self. Self, according to him, is the key to all mysteries. His method is intuitive. He starts with intuition of his own ego and rises to the contemplation of the universal ego. He conceives of the Ultimate Reality as the all-comprehensive Ego, which is Life, Light, Truth, Beauty, Power and similar other elements.

He conceives of this Ego as potentially everything. But in his intuition he apprehends it as life which is intelligent, purposive and dynamic. It creates other than itself and tries to overcome all resistance and opposition. Life, therefore, consists in struggle and this struggle is carried on by means of knowledge and power. Everything being a manifestation of Ego asserts itself or offers resistance to subjugation. And the strife of the egoes leads to their growth and development. The egoes which acquire new knowledge and power evolve to a higher status of being and appropriate the lower forms of being for their own growth and development till they culminate in the advent of man who, as a self-conscious being, has the potentialities of *universal thought and action*. His

sensibility develops through intellect into intuition and his appetites through desires and ambitions grow into aspiration by scientific and social training; the instincts of man grow into rational behaviour and lead ultimately to communion with God and the vicegerency of God on earth. Iqbal's highest conception of man is that of the vicegerent of God. The ideal society is represented as Islamic socio-political order. He believes that even art should be directed towards the perfection of man which alone can guarantee his immortality and bliss.

As has already been remarked, Iqbal has the sensitiveness and the depth of a philosopher and the imagination of a poet. The present thesis intends to bring out clearly the philosophic traits in Iqbal's concept of God, Man, and Universe and points out the line he adopts, which, though influenced by Western thought, is distinct from it. An attempt has been made to bring out clearly the nature and extent of the impact of Islam on his way of thinking.

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CHAPTER I

THE KNOWLEDGE OF GOD WITH SPECIAL REFERENCE TO SOURCES OF KNOWLEDGE

THE KNOWLEDGE OF GOD WITH SPECIAL REFERENCE TO SOURCES OF KNOWLEDGE

Iqbal cannot be classed under any of the three schools of philosophical thought: the empiricist, rationalist or intuitionalist. In his theory of knowledge, sense perception, reason and intuition, all are combined in an organic whole. He knew fully well that light from one direction alone could not illumine the whole of reality in all its manifestations. The ontological problem needs to be approached from all angles, scientific and religious, in order to secure some articulate, luminous and well-established grounds. It is in the light of this view that he advances his theory of knowledge, which promises both direct evidence and indirect experience of God or Reality—the former by intuition or immediate experience and the latter by reflective thought.

Rationalism, though not admired, is not summarily discarded by him. On the contrary, according to him, rationalism, if not divorced from concrete reality, represents truth. This is visible from his own attitude and is also betrayed by his admiration for prophets and mystic and non-mystic rationalists, whose quest and yearning for a coherent system of ideas on a rational foundation, with a view to rendering religion more secure and fruitful, is well known.[1] He admits and justifies the metaphysical methods. In his words, "Now, since the transformation and guidance of man's inner and outer life is the essential aim of religion, it is obvious that the religious truths which it embodies must not remain unsettled.

1. Sir Muhammad Iqbal: The Reconstruction of Religious Thought in Islam, Page 3

No one would hazard action on the basis of doubtful principles of conduct. Indeed, in view of its functions, religion stands in greater need of a rational foundation for its ultimate principles than even the dogmas of science. Science may even ignore a rational metaphysics; indeed it has ignored it so far. "Religion can hardly afford to ignore the search for a reconciliation of the oppositions of experience and a justification of the environment in which humanity finds itself."[2]

But rationalism, as preached by Iqbal, is not based upon logical categories or more abstract representations, born of and nursed in the realm of purely abstract ideas. It is not divorced from concrete reality. It has a definite function to perform which should not, however, be over-emphasised at the expense of sense-experience and other sources of knowledge.

Thus, while Iqbal embraces rationalism, he is not prepared to justify it at the cost of sense-experience. Abstract thinking apart, the latter is of no consequence and is even dangerous. He criticises Socrates, Plato. M'utazilites and other thinkers for avoiding visible reality as unreliable and misleading.

Socrates restricts the field of inquiry to human problems, particularly to morality. "Trees," he owns, "can teach me nothing." Even within the human field, he believes knowledge is possible only through concepts.[3] Only reason could give true and ultimate knowledge, sensation gives only imagination or, at the most, belief.

Plato also charges sense-perception as capable of giving mere opinion and not real knowledge. He rests all knowledge upon abstract reason and weaves the whole fabric of the Supreme and Ultimate Reality out of the ideas taken as Eternal and Really Real. This attitude towards sense-perception is not without a parallel in the subsequent development of human thought. Ibn-i-Rushd and al-Ghazzali, the former while defending and the latter while attacking Greek philosophy, have trodden the same path as far as the avoidance of empirical reality is concerned.

2. Sir Muhammad Iqbal: Op. Cit, p. 2.
3. J. Burnet: Early Greek Philosophy, p. 154

Iqbal attacks ibn-i-Rushd as well as al-Ghazzali. He contends that ibn-i-Rushd, through his doctrine of Immorality of the Active Intellect, takes a view opposed to what the Qur'an has to say about the value and destiny of the human ego, and thus obscures man's vision of himself, his God and his world. Similarly, al-Ghazzali's philosophical scepticism is held by him as an unsafe basis for religion; it is also not wholly justified by the spirit of the Qur'an.[4]

All this shows that Iqbal takes full cognizance of the visible and concrete reality. He does not encourage man's contemplative spirit to the extent that it may lead to his withdrawal from the world of matter, which, with its temporal flux and shifting phenomena, is organically related to the Ultimate Reality. There is no possibility of thought emerging from concrete experience. On the contrary, one should take his start from here because it is the intellectual seizure of, and power over, the concrete that makes it possible for the intellect of man to pass beyond the concrete.[5] He invites us to take account of, and to be fully awake to, the material phenomena with all their passing and changing scenes and sights—heaven and earth, sun and stars, clouds and mountains, deserts and oceans.[6] They are the signs of the Ultimate Reality and it is the duty of one to reflect on these signs and not to pass by them like the deaf and the blind, for he who does not see these signs in this life will remain blind to the realities of the life to come.[7] They are the manifestations of Divine Effulgence and reflective observation leads into their ultimate nature and reveals the secret of Divine Reality.[8]

As a matter of fact, Iqbal takes an eclectic view of the whole question. He preaches neither dominance of reason nor of sense-perception exclusively. Sensation, being a chaotic jumble, cannot lead to knowledge. It is reason that imparts harmony, organisation and coherence to this chaotic jumble and moulds it into knowledge-yielding pattern. He pleads for reflective observation and

4. Reconstruction of Religious Thought in Islam, pp. 4-7
5. Reconstruction of Religious Thought in Islam, p. 131
6. Sir Muhammad Iqbal: Bal-i-Jibril, pp. 178-179. (This Spirit of Earth Welcomes the Advent of Adam).
7. Reconstruction of Religious Thought in Islam, p. 128
8. Sir Muhmmad Iqbal: Pas Cheh Bayad Kard Aye Aqwam-i-Sharq, p. 57

scientific experiment. He takes full advantage of modern empirical science, though he never stops short at the visible aspect of reality as the last word in the realm of existence. The *sensible* reality is only a symbol of the Ultimate Reality, and the empirical attitude would bring us into contact with it.

The Qur'an also takes both the conceptual and non-conceptual attitude towards existence. It recognizes the rationalistic attitude as the cause of the superiority of man over angels, and goes on to say that man has the ability to name things which endows him with the power of capturing them and thereby rising higher and higher in the level of existence. But concepts here are not abstract logical entities. They are based on facts of sensation and are indissolubly united with the sensible and observable aspect of reality. In other words, the knowledge of things is described by the Qur'an as the knowledge of names.[9] Again, the Qur'an repeatedly invites man to take account of the physical phenomena. As Iqbal puts it, the Qur'an "sees in the humble bee a recipient of Divine Inspiration and constantly calls upon the reader to observe the perpetual changes of the winds, the alternation of day and night, the clouds, the starry heavens, and the planets swimming through infinite space".[10] Iqbal fully agrees with the non-classical attitude of the Qur'an and develops his own theory in consonance with it. The Qur'an has room for both metaphysics and empirical sciences. And it is through the metaphysical searchlight that Iqbal examines scientific researches and develops his own theory.

But Iqbal is fully alive to the limitations and shortcomings of the knowledge gained through the normal channels. Firstly, scientific investigation and analytic thought have inherent limitations which are unavoidable. Scientific analysis is never complete and exhaustive in its nature. Reality is an organic whole. Its parts are united by vital internal connections. This underlying relationship confers a wholeness on diversities and pluralities. Analysis would select a part of reality which, when taken apart, would become lifeless, shorn of the qualities it has by virtue of its integral position within a whole. It is rendered meaningless apart from its relations, as a part separated from its pattern, a

9. Sir Muhammad Iqbal : Payam-i-Mashriq, p. 6
10. Reconstruction of Religious Thought in Islam, p. 3

single dot or line taken out from the whole picture. Besides, analysis, because of the immense complexity of its object, can never attain ideal completeness. The ideal analysis involves the apprehension of all the constituent elements of a subject. It fails if any single element eludes the grasp or the units reached in the process are not ultimate. However, such an ideal cannot be accomplished, hampered as we are by our inherent limitation. If we go a step further, we find that any deficiency in analysis would inevitably distort the synthesis which is based upon it. Thus the incompleteness of analysis results in the incompleteness of synthesis. It is obvious that a conclusion arrived at in this manner is not what it actually is but merely what it is subjectively.

Even if the completeness of analysis is taken for granted, what we cannot afford to overlook is the importance of the vital inner connections underlying the whole reality, which are lost through the analytic procedure. Spaulding, who believes that the whole is nothing but "the parts and their properties and the relations relating the parts and possibly the specific properties of whole,"[11] has tried to remedy this defect in analysis. He asserts that the knowledge of the parts when accompanied with the knowledge of their relations could give us the knowledge of the whole. This assertion carries some truth in the mechanical realm, but it is futile to apply it to the knowledge of an organic whole. "The properties of the whole can be known from the observation of the behaviour of the whole as a whole; analysis does not diclose them.[12]

Iqbal has kept this fact in view and does not over-emphasise the role of the analytical method, though he assigns to it a legitimate place in the practical domain. According to him, empirical sciences give a sectional and fragmentary knowledge of reality which, though trustworthy, verifiable and even useful so far as the prediction and control of events of nature go, does not explain ultimate reality in its entirety. Glorify though they may in an artificial, selective and sectional process which uses concepts relatively applicable to different levels of experience, they fail to give a complete view of reality.[13] It is an irony that our analytical

11. Spaulding : The New Realism, p. 161 (1922)
12. Soreley : Moral Values and the Idea of God., p. 248
13. Reconstruction of Religious Thought in Islam, p. 43

thought first puts a veil over the face of reality[14] and then endeavours to penetrate through it. Its path is meandering and intricate; its approach and progress are gradual and slow.[15]

Yet another difficulty besets the knowledge of ultimate reality. The subjective element, as the constituent element in the sensible reality, has rendered the really real unknowable. Kant goes so far as to reduce even space and time to subjective modes or forms of apprehending reality; they are no more objective realities, empirical concepts or outward intuitions. They are merely the constructions or forms of inner sense, the necessary *a priori* representations underlying all outer intuitions.[16] The manifold perception of senses, when it reaches us, has lost its purity; in order to reach us it has to fulfil the formal conditions and is bound to pass through the coloured glasses of space and time. "The thing in itself is only the limiting idea. Its function is merely regulative. If there is some actuality corresponding to the idea it falls outside the boundaries of experience and consequently its existence cannot be rationally demonstrated.[17]

Iqbal also believes that serial time and space are subjective and not objective realities.[18] But he disagrees with Kant insofar as acquisition of the knowledge of ultimate reality is concerned. Ultimate Reality lies outside the normal level of experience, inaccessible to sense-perception and pure reason. But the normal level is not the only knowledge-yielding level.[19]

Though Iqbal is convinced that serial time and space are subjective, he does not hold the view that they are the final and inflexible mental forms determining and limiting all knowledge. In his view, our intuitive experience is not determined and systematised by space and time. When we dive within our own self and pass from sense-perception to intuition of the self, we perceive reality, not as a concept or intellectual construction, not as a solid block or substratum underlying or holding together all

14. Payam-i-Mashriq, p. 35.
15. Sir Muhammad Iqbal: Jawaid Nama, p. 17-18
16. Kant: Critique of Pure Reason, pp. 67-77
17. Reconstruction of Religious Thought in Islam, p. 181
18. Sir Muhammad Iqbal: Zabur-i-'Ajam, pp. 215-216
19. Reconstruction of Religious Thought in Islam, p. 181

experience but as a dynamic and creative flow living in pure duration in which time is divested of spatiality and appears in its organic wholeness. However, it is no less true that this stage is attainable only through profound meditation, when the appreciative self gets the upper hand and all its potentialities are unfolded. It is now that the psychological experience expands into the intuition of Ultimate Reality—God. It discloses Ultimate Reality as a flux, a dynamic and creative flow that involves a progressive synthesis of various stages, in which life, thought and purpose all interpenetrate to form an organic whole.[20]

Iqbal identifies intuition or immediate experience with love. Intuition or love would unfold to him new spheres of illumination, wherein are unrolled vistas of Reality comprehending Divine Presence itself. In contrast, the knowledge yielded by intellect is sectional, piecemeal and fragmentary because it is involved in the labyrinth of space and time. The knowledge through intuition is not imparted partially and indirectly. It is grounded in the deeper and higher self of man. It is incorporeal and eternal and leads directly to the incorporeal and the eternal.[21] Knowledge through love or intuition means knowledge through the heart, wherein we have change but no succession, pure duration but no serial time.[22] It comes with a surer step, has a higher and more profound air of authority about it and is born of direct and immediate luminousness.

But it should not be construed that intuition is antagonistic to analytical thought or intellect. Love and intellect both aim at knowledge of reality and differ only in the courses they adopt. The intellect grasps and views certain parts of reality as abstracted from the whole; it gives only the temporal aspect of reality. Intuition reveals the reality in its wholeness and fulness; it gives the present enjoyment as a whole. It is the method which takes things as a whole without waiting for analysis. Through a comprehensive grasp it gives the deepest truth. It forms that point of vantage which affords a perspective of the whole domain of reality. Rather it is the gateway at which truth and reality "rap

20. Reconstruction of Religious Thought in Islam, pp. 52-57
21. Jawaid Nama, pp.16-18
22. Jawaid Nama, p. 4

and knock and enter our soul." Intuition and intellect may be visualised as a double-edged sword in man's hand. With one edge he invades the ultimate reality; with the other he invades the universe. In other words, the ego has two eyes: with one eye it sees and approaches the inner and invisible reality, and with the other, the visible reality. If the ego sees with one eye, it commits a great sin; if it uses both the eyes it reaches its destination.[23] Neither of them constitutes the exhaustive method or the only road to truth. Both should be employed and impregnated or strengthened in the pursuit of exhaustive knowledge. They have a common source and are complementary to each other. Intuition is only a higher developmental stage of intellect, and in order to view reality as a whole it is necessary that we supplement intuition with intellect.[24] Intellect, when it is fused with love, becomes, as it were, illuminated by Divine Light; similarly, love when buttressed by intellect becomes more powerful and potent.[25] Knowledge based entirely upon reason and intellect, the intricate labyrinth of abstract reasoning, can lead to that articulation of beliefs which constitutes proof and demonstrated knowledge. But unless intellect is supplemented with intuition, this knowledge would become narrow, partial and lifeless and would lead to stagnation and pedantry. Intuition is its life and spirit; it is "*Ruhal-Quds*" without which it would be reduced to a mere magic show, too impotent and crippled to lead us on to fruitful results.[26] Intellect, if not guided by love, becomes devillish or satanic—an evil force. It generates darkness and leads the world to blind power, chaos and destruction. Unanimated by love it is dead and lifeless, and the arrow, unguided as it is, flies without aim.[27] Let it be quickened and guided by intuition, love, yearning, and it shall yield knowledge *par excellence*—good, rounded and indispensable knowledge,—knowledge which is power, encompassing heaven and deriving light from the stars, which contains the description of the whole existence and to which is related the destiny of the whole of existence. Intellect infused with intuition gives celestial and divine knowledge.[28] Intuition or love is thus the very law of life and

23. Zaboor-i-Ajam, pp. 207-208.
24. Reconstruction of Religious Thought in Islam, pp. 2-3
25. Jawaid Nama, p. 71
26. ibid, p. 4
27. ibid, pp. 82-83
28. ibid, pp. 82-83

regulative power. It expands and enriches personality, and confers vision. At the same time, it is corrective of intellect and abstract thought, of science and commonsense. If the above analysis is correct, the unqualified dismissal, by the apostles of reason, of the role of intuition or love in the achievement of knowledge as something unscientific, would appear to be highly unreasonable.

Though intuition is a mode of dealing with reality in which sense-perception has no part to play, it yet gives knowledge which is as concrete as that yielded by any other experience.[29]

Intuition has certain characteristics which differentiate it from intellect and sense-perception. They can be enumerated as follows:

1—It gives the direct and immediate experience of Absolute Reality or God. "God is not a mathematical entity or a system of concepts mutually related to one another and having no reference to experience."[30] Intuition gives the experience of God as sense-experience give the experience of perceptible reality. And "as regions of normal experience are subject to interpretation of sense-data for our knowledge of the external world, so the region of mystic experience is subject to interpretation for our knowledge of God."[31]

2—Mystic experience is characterised with unanalysable wholeness. It gives reality as an indivisible organic unity, not as broken segments with many missing links. It does not entangle itself in a sectional treatment of reality, which would allow only a selective study of certain parts of its visible aspects. This modus operandi is the delight of rational consciousness, which specialises in the analysis and synthesis, as dictated by the practical needs of adaptation to our environment,[32] as for example, out of the innumerable sense-data in a room our rational consciousness selects only that which on synthesis would yield us the single experience of a table[33] In mystic experience,

29. The Reconstruction of Religious Thought in Islam, p. 16
30. ibid, p. 19
31. ibid, pp. 18-19
32. ibid, p. 19
33. ibid, p. 19

which includes the cognitive element in its minimum degree, there is no possibility of such analysis. It is unique insofar as it ranges beyond these frontiers and brings us into contact with the total passage of reality, in which all the diverse stimuli run into one another forming a single unanalysable unity and in which the ordinary distinctness of subject and objeet does not exist.[34] But we should not run away with the idea that mystic experience is some "mysterious faculty"[35] having no continuity with ordinary consciousness as maintained by William James.[36]

3—God, or the Ultimate and Perfect Reality, is both immanent and transcendent. He not only permeates and encompasses the universe but also His domains roll beyond. He is the Unique Other Self that transcends and encompasses the private personality of the finite individual self. Mystic experience brings the mystic into direct communion with God, "momentarily suppressing his own individuality." He is for the time being submerged in the Supreme Reality and loses consciousness of himself as a distinct and private personality. But he emerges from his experience all the richer for in this brief moment of intimate association with God he has perceived Him as an Independent Other Self, and as a Concrete Individual.

It is, therefore, erroneous to presume that the mystic state is "a mere retirement into the mists of pure subjectivity."[37] Far from being so, the contents of this experience are as objective as the knowledge yielded by an ordinary social experience. This may sound strange because we tend to believe that all objective experience must necessarily stem from sense-perception. But it is an extremely fallacious view. For, if it were true, ve could never be sure of the reality of our social experience insofar as we know others as conscious beings. Granted that the knowledge of visible reality is based on sense-perception, granted also that the knowledge of our own inner and outer self is based on inner reflection and sense-perception, but when it comes to the knowledge of other conscious beings as such we are undergoing immediate

34. Reconstruction of Religious Thought in Islam, p. 19
35. ibid, p. 26
36. ibid, p. 19
37. ibid, p. 20

experience—we are inferring the existence of a similar consciousness in them on the analogy of our own emotional states, which are exhibited by the two of us by similar physical movements. We do not tarry to work out or belabour the analogy in our daily life; but the knowledge that the individual before us is a conscious being floods our mind as an immediate experience, which is further supplemented by his response to our signals, a fact which gives completeness to our fragmentary meanings. We never entertain any doubt about the validity of this knowledge because of its inferential quality. In the ultimate analysis the mystic and the social experiences are parallel to each other; and they, therefore, belong to the same category.[38]

4—The mystic experience is direct and immediate and hence does not lend itself to communication as such. It is feeling rather than thought, but like all other feelings it has a thought element which gives it direction and shapes it into an idea. It has two aspects: non-temporal and temporal. The non-temporal aspect is feeling, whereas the temporal aspect is idea. The non-temporal aspect is also not without a sense of direction. Feeling is outward-pushing as idea is outward-reporting. Feeling is ever directed towards something that is "not-feeling," some objective which transforms its characteristic instability into stability. It gives the direct vision of reality. But mystic experience, untouched as it is by discursive intellect, would not lend itself to transmission in logical forms. Nevertheless it seeks expression in thought and can be conveyed as interpreted by the prophet or the mystic who has experienced it.[39]

5—The mystic experience reveals Reality as an eternal whole bounded by past and future, as a single eternal now, and establishes the unreality of the serial character of space and time. But this state does not abide. It gives the vision of reality and soon fades away leaving a sense of authority behind it.[40] "Both the mystic and the prophet return to the normal levels of experience; but with this difference that the return of the prophet . . . . may be fraught with infinite meaning for mankind."[41]

38. Reconstruction of Religious Thought in Islam, p. 21
39. ibid, pp. 21-22
40. ibid, p. 23
41. ibid, pp. 23-24

The way to intuition, according to Iqbal, lies through religion. Intuition of the self as a psychological experience is approachable to all even at the normal level. But the higher intuition or the intuition of God is achieved gradually through a definite course, only as religious consciousness expands in intensity and richness. It consists of three stages: faith, thought and discovery. The first is the period when the individual, through his adherence to the unconditional command, cultivates self-discipline. Here we have unhesitating surrender to Divine Law without the interference of reason or logical demonstration. It enables man to find his niche in the set-up of political and social life. But so far as the evolution of man's inner self is concerned, it is of no consequence.[42] This stage leads to the next where reason and rational understanding manifest themselves as the source and ground of the authority of discipline, thus basing religion on metaphysics or philosophy. This is followed by the third and highest stage where philosophy gives place to psychology and the individual develops a yearning to attain direct contact with Divine Reality. "It is here that religion becomes a matter of assimilation of life and power; and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness."[43]

The Book is not imposed as something external but is revealed to a prophet. It belongs to the period of discovery or intuition. "The climax of religious life, however, is the discovery of the ego as an individual deeper than his conceptually describable habitual selfhood. It is in contact with the Most Real that the ego discovers its uniqueness, its metaphysical status, and the possibility of improvement in that status. Strictly speaking, the experience which leads to this discovery is not a conceptually manageable intellectual fact; it is a vital fact, an attitude consequent on an inner biological transformation which cannot be captured in the net of logical categories. It can embody itself only in a world-making or world-shaking act, and in this form alone the content of this timeless experience can diffuse itself in the time-movement, and make itself effectively visible to the eye of history. It seems

42. Reconstruction of Religious Thought in Islam, p. 180
43. Ibid, p. 180

that the method of dealing with Reality by means of concepts is not at all a serious way of dealing with it. Science does not care whether its electron is a real entity or not. It may be a mere symbol, a mere convention. Religion, which is essentially a mode of actual living, is the only serious way of handling Reality."[44]

Science deals with concepts, factual reality or the "causality-bound aspect of nature", but the physical, sensible and external causality-bound aspect of nature does not exhaust the realm of Reality. The other aspect of reality is not less important than the visible one. It invades consciousness from another direction, untouched by rational thought dealing with the optically present universe. This broad path can be opened through religion only, because religion concerns itself with deed which is the outcome of the constant attitude of man's whole personality or structure to reality. The deed, ("i.e., the control of man's physiological and psychological process") is dynamically related to reality and prepares the finite self for immediate association with the Infinite Ego.[45]

Hence, religion, as Iqbal would have it, is not a mere collection of dogmas or theological formulae. "Conservatism is as bad in religion as in any other department of human activity. It destroys the ego's creative freedom and closes up the paths of fresh spiritual enterprise."[46] Religion in its highest manifestation does not imply a life-denying and fact-avoiding attitude. It does not work as an external imposition on the free and spontaneous expression of human personality. On the contrary, it opens fresh and more fruitful directions to communicate with the Ultimately Real. It awakens and actualises the level lying close to the normal level, directing one's vision to the inner side of the self. It regenerates the inner powers and possibilities of the human self. It expands and enriches the fields human thought and emotion. It unlocks fresh spiritual sources. It confers upon man the power to overcome his intellectual reconstruction and to penetrate through the crust of causal sequence.

44. Reconstruction of Religious Thought in Islam, p. 183
45. ibid, p. 184
46. ibid, p. 182

It enables man to come into contact with the everlasting and eternal source of life and power.

Thus, according to Iqbal, direct knowledge and immediate proof of Divine Existence has its source in intuition or mystic experience. A study of the history of philosophy would reveal that the course adopted by Iqbal is not something novel or original. Ancient, medieval and modern thinkers, who are conscious of the limitations of sense-experience, logical demonstration and analytical thought, have all fallen back upon intuition. Thinkers belonging to the medieval and Cartesian schools have based their arguments upon intuition of the concept or the idea of the ultimate being. We come across a similar instance in the philosophy of Spinoza. According to him, intuition is clear cognition or clear and distinct comprehension.[47] We can have the idea of God or the idea of The Ultimate Being, just as we can have the knowledge of our own body.[48] We perceive directly and immediately the clear, distinct, adequate, true and perfect reality of the idea of God.

In Muslim philosophy, the 'Asharites, Ishraqi philosophers and mystic thinkers all are agreed on discarding intellect and logical understanding as the source of revelation of Ultimate Reality, and accepting *kashf*, ecstasy, heart and intuition as the only way to the Really Real. According to Ibnal-'Arabi, Reality cannot be approached through the intellect. It can be perceived through the heart, or intuition. Intuition is the mysterious special faculty belonging to divine effulgence and floods the very being of the mystic with light. When he reaches the stage of self-purification he gets the knowledge of the very being and the becoming of the eternal and the temporal.[49] The philosopher, at best, can go through the seven celestial spheres but the mystic through his continual spiritual ascensions can enter even the other higher spheres. He can have the clear and immediate perception of the external and internal aspects of Divine Essence.[50]

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47. Spinoza: Short Treatise II, S. 2
48. Ibid, p. 79, S. 14
49. Ibnal 'Arabi: Fusus al-Hikam (Cairo), pp. 245-246.
50. Ibnal 'Arabi: Futuhatal-Makkiyyah II, pp. 359-374.

Al-Ghazzali, a prominent and profound 'Asharite, also is one of the great apostles of intuition. He takes both sense-experience and reason as unreliable in so far as knowledge of the Ultimate Reality is concerned. External evidence and testimony may hold ground in relation to our present state, but in relation to other states it is reduced to a baseless *chimera* and has to give place to other levels of experience.[51] He does not rest his assertion upon purely theoretical grounds but upon his own personal experience, upon "the light which God caused to enter his heart."[52] *'Ilm al-Mukashifa* is the highest grade of knowledge.. It means knowledge through intuition, immediate experience or ecstasy followed by the purification or purgation of the heart, a state in which the subject is absorbed in himself and sense-perception is entirely suspended. It is at this stage that man comes face to face with the spiritual and suprasensible reality, the realm of celestial, Divine Effulgence and of Divine Glory.

Maulana Jalaluddin Rumi, taking inspiration from Ibnal-'Arabi and al-Ghazzali, has based his conception of Divine knowledge upon revelation through heart. Intellect, as he puts it, only waylays the living heart of man and robs it of the invisible wealth of life that lies within, while the revelation of Divine Reality is possible only through the heart that feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense-perception.[53] The heart is clear, unsullied and "white like snow; it is the mirror for impressions of the unseen; it is the place of Divine Spectacle, a stage of Divine Glory and Divine Grandeur. Knowledge, for him, means knowledge through intuition or love. Intuition, heart or love gives the direct perspective of the Ultimate, Divine Reality, and reveals it in its fullness, and completeness. Intellect, on the other hand, splits and dissects reality, weighs and measures it, but does not give the picture of the whole. It is dualistic by its very nature, has a squint in its eye[54] and bifurcates the one,

51. M. Umaruddin: Some Fundamental Aspects of Imam Ghazzali's Thought, pp. 9-10.
52. Imam Ghazzali: Ihyaal-'Ulum, pt. III p. 29
53. Maulana Rumi: Mathnavi Part 1, pp. 312-314, Part 2, pp. 5-14, Part 3, p: 115
54. Khalifa Abdul Hakim: Metaphysics of Rumi, p. 42
Mystics use intuition, heart and love in indentical sense.
Iqbal also does the same. In his poetry he mostly uses love for intuition.

undifferentiated and unified whole for practical purposes. It can serve as a light and guide in this temporal existence, but it cannot lead to the vision of the Ultimate Supra-sensible and Ultra-rational Spiritual Reality which stands above all differentiations and distinctions, all plurality and multiplicity. It is only love, intuition or heart which as a living, dynamic, spiritual and cosmic force serves as a passage between the Finite and the Infinite Self, between the Part and the Whole, between Man and God.

Though Iqbal differs in one respect or another from the above mentioned thinkers, he agrees with them in so far as the anti-intellectualistic and anti-rationalistic attitude towards the direct and full comprehension of the Ultimate Reality is concerned. He echoes them when he acclaims and exalts intuition as the only concrete, living and spiritual method capable of bringing the finite into living communion and direct contact with what is conceived as Unknowable, Inconceivable, Indefinable, Ineffable and Supra-rational, a method which reveals the truth, the true Reality, the Reality as it is in itself and not its mere intellectual representation in abstract symbols. He agrees with them fully as far as the profound and convincing validity, as also the comprehensive grasp, of intuition is concerned. He accepts the heart, intuition or love as the only instrument for the revelation of the Divine. But he does not take it as something unrelated to the ordinary level of experience and thus takes exception to the view that it is a state unapproachable to and undivinable by any except the gifted few. Quite the contrary, it is intelligible and within the reach of everybody as a psychological experience of the self which is pre-eminently the surest way to knowledge.

When this psychological experience expands and widens in its range, it gathers such depth, profundity and coherence as can give the knowledge of the Ultimate Reality. It enlightens, actualises and invigorates the other regions of consciousness bringing out their potentialities of knowledge-yielding and life-giving experiences. These types of consciousness lie by the side of normal consciousness, unattended and unnoticed by intellect, but they are open to and are approachable by all through intuition. When they are fully actualised they give the knowledge of God as a veritable fact, unshrouded by any doubt or mystery. Here we have a blend of the intuition

of Bergson and the immediate and spiritual experience of the Muslim mystics. His conception of intuition or psychological experience is definitely suffused with the philosophy of Bergson. But intuition in its highest stage, yielding the undisturbed vision of God, reminds us of the Muslim mystics. Iqbal has critically assimilated Bergson's view of intuition. But his criticism in which he is influenced by various trends in modern thought and the mystic tradition of Islam, gives a more adequate account of intuition.

William James also cannot be overlooked in connection with Iqbal. Both advocate reconciliation between experience and intellect. They recognise the role that intellect plays in yielding knowledge. But it does not mean that intellect is sovereign and primordial and percepts hold a secondary place. Iqbal's position in this respect we have already observed. According to William James also, concepts and percepts are made of the same kind of stuff ; and they melt into one another. The universal and particular parts of experience are inevitably merged together and are inseparable. In our day-to-day life it is practically impossible to separate the contribution of intellect from that of sense, as "we hang concepts upon percepts and percepts upon concepts interchangeably and indefinitely. The world we practically live in is one in which it is impossible, except by theoretical retrospection, to disentangle the contribution of intellect from that of sense. They are wrapt and rolled together as a gunshot in the mountain is wrapt and rolled in fold on fold of echo and reverberative clamour. In short, thought and perception both are supplementary to each other and both enrich each other.[55]

Thus both thinkers regard experience as the criterion of truth and intellect as the instrument in the service of human will. Intellect, for them, grasps Reality piecemeal and yields only hypothetical knowledge and gives no solution of many fundamental problems of religion and philosophy. Further, as has already been observed, William James was fully convinced of the significance and value of immediate experience. He conceived religious states as organically determined like other states with the difference that their significance should be determined by their results, not by their antecedents. He says : "Among the visions and messages, some have been too

55. William James : Some Problems of Philosophy, pp. 107-108.

patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character to pass themselve off as significant, still less as divine. In the history of Christian mysticism, the problem how to discriminate between such messages and experiences as were really divine miracles and such others as the demon in his malice was able to counterfeit, thus making the religious person twofold more the child of Hell he was before, has always been a difficult one to solve, needing all the sagacity and experience of the best directors of conscience. In the end, it has come to our empiricist criterion: by their fruits ye shall know them, not by their roots."[56]

Iqbal applies to all religions what Jame says in the context of Christianity. According to him, a certain kind of temperament may be a necessary condition for certain kinds of receptivity, but the antecedent condition cannot be regarded as the whole truth about the character of what is received. The truth is that the organic causation of our mental states has nothing to do with the criteria by which we judge them to be superior or inferior in point of value.[57]

It is not the only point where these two thinkers strike a resemblance. The chracteristics of intuition as enumerated by Iqbal also run almost parallel to those presented by William James.[58] According to the latter, mystical states are characterised with immediacy and, having greater resemblance with feeling rather than intellect, they cannot be imparted or transferred to others. But, in spite of the fact that they are of the nature of feeling, they yield knowledge to those who experience them." They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations full of significance and importance, inarticulate though they all remain; and as a rule they carry with them a curious sense of authority for all time." Again they are too illusive, fading and transient, in spite of their knowledge-yielding feature, though capable of being reproduced and recognised in memory and susceptible to expansion and development with significant inner richness.[59]

56. William James: Varieties of Religious Experience (1929), p. 21.
57. Reconstruction of Religious Thought in Islam p. 24
58. Varieties of Religious Experience: Chapter of Mysticism, pp. 380-382
59. Ibid, pp. 380-381

Further, the individuality of the mystic during the course of the religious experience subsides and goes into abeyance for the time-being, overshadowed, grasped and held by a superior power.[60] Iqbal has included all these characteristics in his conception of intuition.

But there remains a real difference between the two thinkers. According to William James religious experience is related to, and is organically determined by, the "Subliminal consciousness."2 Invasions from "subliminal consciousness" take on objective appearances and suggest to the subject an external control. It is determined by the higher faculties of our hidden mind which controls the sense of union with the power beyond us. Hence, this experience is positive literally and true objectively.[61] But in spite of all this experience has no connection with normal experience[62] upon which the entire edifice of science and philosophy is based and which are not ignored even by religion. According to William James, religious experience is of a specific nature and cannot be deduced by analogy or reasoning from other sorts of experiences. It points to the continuity with a wider spiritual environment from which the ordinary prudential self is shut off.[63] According to Iqbal, religious experience is not discontinuous from other experiences. He extends the normal spheres of experience to cover mystic experience. He agrees with William James when he achieves it as insusceptible to rational treatment. Thought is reduced to a minimum in it. But, according to Iqbal, it does not mean that religious experience is discountinuons from normal consciousness.

Besides, religious experience, which William James extolls so much, stops short at a very hesitating and doubtful testimony about God. It leads to the point that the subject is continuous with wider, richer and larger self, something larger than ourselves and in that union we find our greatest peace. This larger self may be God or only a larger and more God-like self. All that we require is that the power should be other than our conscious self, and larger too. Anything larger will do if it be larger enough to trust for the next step. Here all that we get

60. .Vatieties of Religious Experience: Chapter of Mysticism, p. 372
61. Ibid, pp. 503
62. Ibid, pp. 379
63. William James: Pluralistic Universe, pp: 299-300

through religious experience is the feeling of a presence, the "reality feeling" of "something which though indefinable"[64] is sufficiently convincing to those who have it and is as convincing as any object directly perceptible. It can be much more convincing than the results established by mere logic.[65] James stops here and brings in the pragmatic criterion to justify the desirability of the effects of such experiences[66] which lead us at the most to "will to believe". But this question is not convincing so far as the cognition of God is concerned. It appears quite vague and indefinite when compared to the religious experience presented by Iqbal and other Muslim mystics in all its rich exhuberence which promises to bring finite face to face with the infinite.

Here we have a picture of Iqbal's theory of knowledge in which he endeavours to give us a clue to the Ultimate Reality Whether the perfect knowledge of the actual and the Ultimate Reality, of the final nature and essence of things is possible is a very subtle question Iqbal's answer to it is in unhesitating, bold and optimistic affirmation. Reality can be known, grasped and comprehended not only in its partial and fragmentary aspect but also in its completeness. The great merit and virtue of his theory lies in the fact that he does not adopt and exalt any single method at the cost of others. He does not make intuition some privileged state or some mysterious and special kind of faculty as Muslim mystics had taken it.[67] It does not fundamentally differ from reason and sense-experience. He tries to give a scientific form to it without narrowing down its scope and field perspective. In its essential nature it is an eventual culmination of reason which in its given form does not flow from a barren void but is essentially rooted in ordinary sense data. Bergson also defines intuition as the higher kind of intellect and thus makes intuition continuous to intellect. But he stops short at the sweep of time or becoming and cannot reach the Ultimate Being or Self. He cannot pierce the void of time or becoming. Iqbal's intuition promises to give the direct vision of the Being, it promises to bring man face to face with the very essence of God.

64. The Varieties of Religious Experience, p. 58
65. Ibid, pp: 72, Cf. Ibid, pp: 414-415
66. Ibid, pp: 507-508
67. For example, according to Ibnal-Arabi, only a saint can attain the direct knowledge of God and sainthood is destined by God. (Fus. pp: 122) Prime Vision is bestowed upon one whom God specially favours and is not open to all. Thus intuition is not organically related to normal levels of experience and is not liable to rational interpretation. (Fut. II, pp. 394).

CHAPTER II

GOD : PROOFS OF HIS EXISTENCE

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Religious experience, according to Iqbal, promises direct revelation or vision of God. But this experience is personal and incommunicable. Hence Iqbal supplements it with the proof of the existence of God.

Iqbal starts with the criticism of the classical reasoning about the existence of God—the cosmological, teleological and ontological as presented by the scholastic philosophers.

The cosmological argument aims at a scientific explanation of the existence of God. It is based upon the principle of causality, thus reducing the whole cosmos to a system of cause and effect. One contingent being, according to it, has to be traced to another contingent being as its cause and condition and that in turn to another and so on. But, because of the impossibility of infinite regress from one contingent to another, it stops at an uncaused first cause, causa sui generis, that serves as the ground and source of all existence.

This uncaused first cause or unconditional absolute necessity is conceived as the divine primordial reality. But this argument is not convincing and conclusive. It is founded on logical inconsistency. According to the principle of causality, every cause itself is the effect of a preceding one ad infinitum. Hence the assumption of an uncaused first cause implies only the glorification or elevation of one of the members of the series to the dignity of an uncaused first cause and thus nullifies the very principle from which it takes its start.[1] Again, Iqbal points out that the

1. Reconstruction of Religious Thought in Islam, p. 29

first-cause reached by the theory excludes its effect from its being and is reduced to something finite. This position contradicts the exclusive necessity of being for the first cause, because in relation of cause and effect both the terms have an equal claim to necessary existence.[2] "The argument", Iqbal says, "really tries to reach the infinite by merely negating the finite. But the infinite reached by contradicting the finite is a false infinite, which neither explains itself nor the finite which is thus made to stand in opposition to the infinite. The true infinite does not exclude the finite; it embraces the finite without effacing its finitude, and explains and justifies its being. Logically speaking, then, the movement from the finite to the infinite, as embodied in the cosmological argument, is quite illegitimate; and the argument fails in toto."[3]

Iqbal agrees with Kant in his criticism of the argument. According to Kant, the idea of an uncaused first cause is as impossible as an infinite series of causes. Hence there is no reason for embracing one alternative in preference to the other. "If the Supreme Being forms a link in the chain of empirical conditions, it must be a member of the empirical series; and like the lower members have its origin in some higher member of the series. If, on the other hand, we disengage it from the chain, and cogitate an intelligible being, apart from the series of natural causes—how shall reason bridge the abyss that separates the latter from the former? All laws respecting the regress from effects to causes, all synthetical additions to our knowledge relate solely to possible experience and the objects of the sense world, and apart from them, are without significance."[4]

2. Reconstruction of Religious Thought in Islam, p. 29
3. Ibid, pp: 30
4. Critique of Pure Reason, p. 348

Hegel points out that such a criticism misreads entirely the logic of religion. As a matter of fact in the argument it is the contingence of the finite which is the whole nerve of reasoning. The argument is not proceeding on the line of cause and effect but it really moves on the relation of the contingent and the necessary. The world is not viewed in the cosmological argument in terms of a series of effects and causes as is done in science but seizes upon the contingent character of all that exists in space and time and argues that contingency implies necessity and, therefore, contingent effects, whether in space or time, must have a necessary being and this necessary being must be self-subsistent and possess all the attributes that find manifestations in universe. Therefore God exists.

The teleological argument is based upon the presence of design, purpose, insight, and adaptation in nature which renders it comparable with human art.[5] It holds that just as a piece of art implies the existence of its producer, so does the world imply its creator. Thus the theory takes off from the terra firma of sensible and objective reality with its specific constitution, and soars into the heights of pure abstract regions. Iqbal rejects it also because it gives only an external contriver or designer working upon an independent, external and intractable matter, co-eternal with His Divine Existence. The problem is not solved even if God is assumed to be the creator of matter. It will amount to a very illogical course on the part of God, first to create inert and intractable matter, and then to work upon it as a potter works upon his clay. It will mean the self-impression of limitations and difficulties and the subsequent self-created task of overcoming their resistence through external means parallel to those employed by human contrivance. Nature, thus, according to Iqbal, cannot be explained as analogous to the work of a human artificer. A work of art involves progressive selection and isolation of the material from its natural integration while Nature is an organic, systematic whole with the perfect interdependence of its parts and with the evolution of organic wholes within it.[6] This complete disparity between Nature and human art throws the teleological argument overboard.

According to Iqbal, the teleological argument leads us nowhere because it looks upon thought as an agency working on things *ab extra*. It creates an unbridgeable gulf between the ideal and the real. Thought should be taken as a potency essential to the formation of its material and not as extraneous principle organising and integrating it. Consequenty thought or idea does not remain independent of the original nature of thing but constitutes the very essence of their being from the beginning to the end.[7] The argument, as Kant points out, depends on a contrast between a free and intelligent cause and not a blind all-powerful nature, which produces the beings and events and fill the world in unconscious fecundity.[8] It robs God of His power and

5. C itique of Pure Reason, pp. 350-351
6. Reconstruction of Religious Thought in Islam, p. 31
7. Ibid, p. 32
8. Critique of Pure Reason p. 350

emnipotence. Wisdom and contrivance are shown in overcoming difficulties and there is no room for them in a Being for whom no difficulties exist. It means that the author of the cosmos worked under limitations, that he was obliged to adapt himself to conditions independent of his will and attain his ends by such arrangements as those conditions admitted of.[9] It is the contingent relation which forms the nerve of the argument. Kant says: "The arrangement of means and ends entirely foreign to the things existing in the world—it belongs to them merely as a contingent attribute."[10] It does not mean that both the thinkers reject teleological character of the reality. They criticize the argument because it is deistic in nature and implies dualism. They recognise the purposive character of the reality and the clue to it lies in the very nature of our self. According to Kant, this ideal, "essentially and indissolubly connected with the nature of our reason and prescribing the very law of its operation, impels us to regard all order in the world as if it originated from the intention and design of a supreme reason. It is in relation to this supreme reason that we have a regulative principle of the systematic unity of a teleological connection, which we do not attempt to anticipate or predetermine. The aim of this regulative principle is the discovery of a necessary and systematic unity in nature. Thus Kant transfers the idea of purpose to the whole as a systematic and intelligible unity. This unity appears to us as external, contingent and superinduced upon the course of nature due to our discursive understanding which always proceeds from the parts to the whole." We can, however, conceive of an understanding not discursive like ours but intuitive which proceeds from a synthetical universal (the intuition of a whole as such) to the particular, i.e., from the whole to the parts. Here we have a complete view of teleological system in which the distinction of means and ends is transcended and the whole appears as the unity of its members, as the differentiation of the whole.

According to Iqbal, also it is our discursive understanding which necessitates the dualism of thought and being. The true significance of the argument can appear only when this dualism disappears. It is possible if we carefully examine and interpret

9. J.S. Mill: Three Essays on Religion, part II Attributes, pp. 176-177
10. Critique of Pure Reason, p. 350

experience. Conscious experience is the only privileged case of existence in which we are in absolute contact with the Reality and its analysis throws a flood of light on the ultimate meaning of existence. Here we find that life and thought influence each other and form a unity. It reveals the moment of life as an organic growth involving a progressive synthesis of its various stages. Progressive synthesis is determined by ends and the presence of ends means that it is permeated by intelligence. This interpretation of conscious experience brings us to the conclusion that the Ultimate Reality is rationally directed, is creative of life, and is an organising principle of unity.[11] Nature is not a mass of pure materiality; it is a structure of events organically related to Divine Life.

The third argument is ontological and is propounded by the realists of medieval philosophy, al-Farabi, St. Augustine, St. Anslem and St. Bonaventura. It was laterly adopted and fully elucidated by Descartes and Spinoza. It is based upon the syllogism that deduces the existence of God from the concept of an eternal, infinite and perfect being. According to it, the idea of an eternal, infinite and perfect being necessarily involves existence.[12] The argument runs thus: "If we say that an attribute is contained in the nature of the concept of a thing we seem to accept the view that the attribute is true of this thing and that it may be positively affirmed to be contained in it. And necessary existence is obviously contained in the nature or concept of God which ultimately proves that God exists."[13] This contention is reinforced by Descartes with the argument that the concept of the perfect being we have in our mind cannot have its origin and source in nature which is imperfect. Hence, it must have its cause in some objective existence or counterpart.[14]

Here Iqbal agrees with Kant in criticising this argument. Objective existence cannot be inferred from the mere idea of a thing, just as the existence of 100 dollars cannot be proved from their notion in the mind. Again this proof,

11. Reconstruction of Religious Thought In Islam, pp. 55-57
12. The Method, Meditations and selections from the preambles of Descartes (Tr. of John Veitch), p. 125
13. Reconstruction of Religious Thought in Islam, p. 31
14. Ibid, p. 31

as Iqbal points out, is reduced to the logical fallacy petitio principii, because it passes from the logical to the real and hence it also falls down.[15]

Here again, Iqbal follows Kant in his criticism of the ontological argument. But both the thinkers overlook the necessary implication of the perfect idea. The idea in order to be perfect must be self-consistent and the self-consistency of thought means that necessary implication in thought involves a similar implication in reality. The existence of 100 dollars cannot be proved from their notion in the mind because here the implication of the idea does not express a similar implication in reality. The idea is not self-consistent. The idea of God or Perfect Being as presented by the ontological argument is not a mere fabrication of imagination. According to Descartes, it is organic to the very structure of intelligence and is knit up indissolubly with the consciousness of finite self. It is the positive idea of an absolutely perfect being in the sense that it includes all that is real in the finite. The idea of God, as we have it, requires God for its cause and He, therefore, exists. It is based on the existence of an infinite nature which is revealing itself in our minds whose consciouseness is prior to our consciousness of the finite. We must not imagine that the conception of the infinite is got merely by negation of the finite . . . . On the contrary we plainly see that there is more reality in the infinite substance than in the finite substance, so much so that it may even be said that our consciousness of the infinite in other words, our consciousness of God is prior to our consciousness of the finite self.[16] Here the idea of God is the consciousness of God and is even prior to the idea of self because it has its roots and ground in the reality which is prior to the finite. Man does not weave the idea of perfect Truth, Beauty and an infinite Goodness out of nothing any more than he brings himself into being. "It is He that hath made us, and not we ourselves, and from the same fontal reality must be derived those ideals which are the master lights of all our seeing, and of our moral and religious life."[17] Pringle Pattison truly observes that the "presence

15. Reconstruction of Religious Thought in Islam, pp. 31-32
16. Critique of Pure Reason, p. 335
17. Pringle Pattison : The Idea of God.

of the ideal is the presence of God within us. This is in essentials the famous argument for the existence of God which meets us at the beginning of modern philosophy—the argument from the fact of man's possession of the idea of a Perfect Being which forms the centre, indeed the abiding substance of Decartes philosophy."[18]

It is worthwhile considering whether the ontological argument does not derive its force and validity from religious experience in favour of which Iqbal argues.

Kant rejects the classical teleological argument but he recognises the 'moral law' within, to which the "starry heavens" are subordinated. "Stars and systems wheeling past" become a meaningless show, if they do not "furnish the casket for the jewel of which he spoke"[19] Thus the moral law alone can give the assurance of the existence of God. It alone gives meaning and value to "the whole kaleidoscopic transformations of the external nature. The moral law exhibiting itself in us and in nature makes the assumption of God as morally necessary. "Virtue and happiness together constitute the possession of the *summum bonum* in a person, and the distribution of happiness in exact proportion to morality (which is the worth of a person and his worthiness to be happy) constitutes the *summum bonum* of a possible world, hence this *summum bonum* expresses the whole, the perfect good."[20] The possibility of this *summum bonum* which implies the distribution of happiness in exact proportion to morality cannot be conceived without the supposition of a Supreme Being having a causality corresponding to moral character.[21]

This assumption of the existence of God makes no difference to Kant's contention that reason cannot prove Divine Existence.

Iqbal rejects the ontological and teleological arguments not because reason is incapable of reaching God but because the arguments create a dualism in Reality, between thought and being. Their true significance can be realised only when the gulf between thought and being is bridged. It means that he recognises the validity of the arguments in their true form.

18. Ibid, p. 246
19. The Idea of God, p. 29
20. Pure Practical Reason (Abbott), Sixth Edition, p. 206
21. Ibid, pp. 221-222.

Apart from it, Iqbal presents his own proofs. The first proof that is advanced from the scientific point of view is based upon Einstein's theory of relativity. According to Einstein, objective reality is not wholly independent of the fact of knowledge. On the contrary, the fact of knowledge is an important constitutive element in its making. The position, speed. size and shape of an object are relative to the oberver's position and thus they change accordingly. If one drops a stone from a railway carriage moving uniformly on the embankment it will traverse a straight line relative to him who throws it and who can be represented as a system of co-ordinates rigidly attached to the carriage, while it will form a parabolic curve relative to a pedestrian who as a system of coordinates is rigidly attached to the embankment. This clearly shows that the trajectory has no objective existence independent of and apart from the observer's mind but exists only in relation to it.[22]

Thus Einstein has brought to full light the immense significance of the subjective element as the constitutive fact in concrete reality. He has in a way, as Iqbal points out, confirmed the metaphysical position of Kant, who through his idealism has asserted the relation of mind and objective reality in the formation of knowledge. Like Kant, Einstein also does not reduce objective reality to mere sense - perception or a mental phenomenon. Whatever the position and speed of the observer, whatever his frame of reference, something must always remain which confronts *him as his "Other"*. But Einstein says nothing about the nature and structure of the "confronting Other." According to this theory, there remains no doubt about the existence of objective reality, though it cannot be conceived as an external and independent absolute because in that case the whole theory would be nullified.

This puzzling and intricate situation cannot be solved from the level of finite selves, which necessarily involve the over - presence of spatio-temporal relations which can be transcended only when the duality of subject and object or self and "Other" ceases to exist. But, because Einstein does not destroy the objectivity of external reality, as unrelated to the frame of reference of the

22. Albert Einstein : The Theory of Relativity, pp. 9-10.

observer, there must be a self, not determined by spatio-temporal relations, to which it ceases to be opposed as a 'confronting Other'. Iqbal says, "We cannot construe ever-present externality to mean the total independence or absoluteness of what appears as external to the self. Such an interpretation would contradict the very principle which discloses its relativity. In view of the principle of relativity, the object confronting the subject is really relative; there must have been some self to whom it ceases to exist as a 'confronting other'. We cannot understand external reality to mean absolute independence of the observer, because relativity has shown it to depend on the observer as well. Then how can we prove it to be objective? Unless there is a universal observer whose observation enters into the very constitution of things the objectivity of the thing cannot be proved. This self or universal observer must be non-spatial, non-temporal. Absolute to whom what is external to us ceases to exist as external. Without such an assumption, objective reality cannot be relative to the spatial and temporal self. To the Absolute Self, then, the universe is not a reality confronting Him as His 'other'; it is only a passing phase of his consciousness, a fleeting moment of his infinite life."[23] This Absoulte Self is God or Super-celestial Reality.

Here Iqbal presents the idealistic argument and strikes a close resemblance with Royce and Rashdall. Royce first proves the existence of the objective reality and then passes on to prove the existence of God. According to him, our experience which is the only source of our knowledge is determined by, and is dependent upon the peculiar constitution of man and environment. It is fragmentary and subjective; and it establishes our ignorance. We can experience and verify only fragments. We conceive more, desire more and aim at what we cannot get. Our science corrects it and gives an organised experience which indirectly gives the realities which transcend the actual human experience.[24] But nothing can actually exist except what is somewhere experienced. Reality can be defined only as that which is, or would be, present to a sort of experience which we ideally define as an organised, i.e.,

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23. Iqbal : Self in the light of relativity, Crescent, 1925
(Included in B.A. Dar's "A study in Iqbal's Philosophy."
Lahore, Ashraf, 1944, pp. 366-401.
24. Royce : The Conception of God, pp. 23-27

united and transparently reasonable experience.[25] Similarly by the absolute reality we can only mean that which is or which would be present to an absolutely organised experience inclusive of all experiences.[26] Hence there must be an Absolute Experience for which the conception of an absolute reality, i.e., the conception of a system of ideal truth is fulfilled by the very contents that get presented to this experience. This Absolute Experience is related to our experiences as an organic whole to its fragments. It finds fulfilled all that the completest thought can rationally conceive as genuinely possible.[27]

This shows that Iqbal, as also Royce, asserts that the objectivity of the reality cannot be proved unless we admit the existence of universal observer, Absolute Self or Absolute Experience. But still there is difference in the positions of these two thinkers. Royce, as Iqbal puts it, presents Divine Knowledge as omniscience in the sense of a single indivisible act of perception which makes God immediately aware of the entire sweep of history, regarded as an order of specific events, in an eternal 'now'[28] Iqbal criticises this conception for suggesting a closed universe, a fixed futurity, a predetermined, unalterable order of specific events which like a superior fate, has once for all determined the directions of God's creative activity. In fact, Divine Knowledge cannot be regarded as a kind of passive omniscience, it is a living creative activity to which the objects that appear to exist in their own right are organically related and to which future is related, not as a fixed order of events with definite outlines but as an open possibility.[29] Iqbal's Infinite Self has knowledge of the universe: He enters into very constitution of things. But this universe with its very constitution is not fixed and static; it has no fixed future and fixed outlines. It is a passing phase of Divine Consciousness; it is a moment in His infinite creative possiblities.

According to Rashdall also, matter cannot exist apart from mind. What we know is always matter as perceived by the Self. Matter always implies mind. Space is made up of relations

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25. Royce : The Conception of God, p. 30
26. Ibid, p. 31
27. Ibid, pp. 43-44
28. Reconstruction of Religious Thought in Islam, pp. 79
29. ıbid, pp. 79-80

and relations are meaningless apart from mind which relates. Relatedness can be conceived only in connection with a mind which grasps or holds together two objects or two terms in relation. "The relation between point A and point B is not in point A or point B taken by themselves. It is all in the 'between': "between" from its very nature cannot exist in any one point of space or in several isolated points of space or things in space, it must exist only in some one existent which holds together and connects these points."[30] Mind alone can relate or hold them together. It means that there is no relatedness without mind, no space without relatedness and no matter without space. This leads us to the conclusion that matter cannot exist apart from mind. Matter exists, hence mind also must exist.[31] But it cannot exist merely for our transitory, imperfect and fragmentary experience. Even all the finite minds put together cannot comprehend or know the whole. It means that if the whole is to exist at all, there must be some one mind which knows the whole. This mind is God.[32]

But Rashdall stops here—at the evidence of God through inference. The idea of God can be inferred by intellectual process which when fully thought out leads to metaphysics. There is no immediate experience or intuitive knowledge of God. In other words, religion cannot be based upon religious experience or psychology.

James Ward also uses the idealist argument to pass on from pluralism to theism. The finite individuals experience the whole from their own standpoint and reflect only on fragmentary aspects of the universe. These standpoints are relative. Individually, even if put together, they cannot experience the whole. But when we remove from such an experience the relativity which every standpoint implies we reach "an Absolute Experience"—the centre of a living and acting spirit" whose centre is everywhere, whose circumference is nowhere"—an experience complete at all points and including everyone.[33] This psychological experience is not determined and systematised by serial time and space. It reveals

30. Rashdall: Philosophy and Religion, p. 11
31. Ibid, p. 11
32. Ibid, p. 17
33. James Ward: The Realm of Ends, p. 57

time in its highest grade—the pure time or duration in which time is divested of spatiality and appears in its organic wholeness. But this state is attainable in the profound meditation when the appreciative self gets the upper hand and is unfolded in all its actualities, powers and potentialities. It discloses reality as a flux, a dynamic flow with progressive synthesis of its various stages but without any numerical multiplicity or distinctness of states within it. The past, the present and the future are integrated and fused together into a unity. Reality as revealed through the psychological analysis is "pure duration in which thought, life and purpose inter-penetrate to form an organic unity."[34] Hence, unity, integration, harmony and organic wholeness are the facts immediately perceived through psychological experience. But this unity and organisation cannot be conceived without presupposing the unity of the self. Hence there is a Self permeating this organic flow, and over and above it, which is prior to time and to which time is predicable. According to him, the organic unity of pure duration itself is the unity of an all-embracing concrete self. He writes: "Neither pure space, nor pure time can hold together the multiplicity of objects and events. It is the appreciative act of an enduring self which can seize the multiplicity of duration—broken up into an infinity of instants—and transforms it to the organic wholeness of a synthesis."[35] This enduring and all embracing Self is Godhead or Divine Reality.

This argument reminds us of Green's argument which moves in the Kantian atmosphere, and is based on the Kantian dictum,[36] that the understanding makes nature,—that the synthetic unity of *apperception* is present in every act of knowing. It is concluded in the assertion that a spiritual principle is implied in the consciousness of events. The act of sense-perception cannot be regarded as separate, particular mental phenomena. It is a synthesis of relations in consciousness, and the consciousness is a distinguishing spiritual principle. It keeps distinct the self and the various elements of the object though holding all together in the unity of the act of perception.[37] This spiritual principle is not like a passive mind as presented by Locke which like a mirror receives

34. Reconstruction of Religious Thought in Islam, p. 57
35. Ibid, p. 57
36. Green : Prolegomena to Ethics, pp. 15-16
37. Ibid, pp. 66-68

impressions.[38] It cannot be regarded as a complex of ideas or a product of series of events developed by natural process.[39] A series of sensations cannot be self-related; it cannot sum itself.[40] It means a synthesis of relations in self-consciousness. This self-consciousness is the spiritual unifying, relating principle and is the condition of all experience. It is not a precipitate of time but a living and permanent unity.[41] It is the active self and sensations, feelings, desires all are the phases of its activity. They must be the product of the self, an expression of its spiritual activity.

What is true of this lowest form of knowledge is true of the highest form also. Knowledge proper is beyond the range of time and consists in an ideal interrelated whole. The lowest form of human experience is a consciousness of change, it necessarily involves a pre-existing self-consciousness. Self-consciousness as a spiritual unifying, relating principle is the condition of all experiences. Hence, human experience cannot be explained unrelated to it with reference to matter and motion. Because matter and motion also, so far as they are known to us, consist solely in relations between the objectives of that connected consciousness or experience. Unrelated sense particulars are meaningless for us.

It means that human knowledge consists of thought relations. These thought relations are true or real. They are unalterable, unchanging and valid for all time and for all intelligence. They are distinguishable from the relations which are variable and untrustworthy and lead to falsehood or give the only appearance of reality. Thus reality which is given validly in our thought relations is an ideal reality—a system of thought relations, an unalterable spiritual whole, a single all-inclusive system of relations, intelligible to our reason, though not yet fully understood.

Now this spiritual cosmos necessarily involves some principle which renders all relations possible and itself it is determined by none of them. The relations which are not created by the finite intelligence and are only partially known to it must be the work of an intelligence similar to my own. They must be the manifestations of a mind—self-consciousness which is eternal and

38. Green: Prolegomena to Ethics, pp. 23-25
39. Ibid, pp. 21-22
40. Ibid, p. 65
41. Ibid, pp. 15-16

omniscient which does in whole what I do in part, which distinguishes itself from the manifold and unifies it, due to which is the existence of the world and the existence of the finite self.[42] It bears the evidence to an External Self-consciousness for whom the best and the simplest name is God. Thus, according to Green, the existence of God is inferred from the nature of relations. "There must be something other than the manifold things themselves which combines them without effacing their severality." This "something" can be God only.[43]

The difference between Iqbal and Green is quite clear. Iqbal has based his argument upon psychological experience. It is the unity and continuity directly revealed in our conscious experience which leads to affirm the reality of the self. Green infers the existence of the self by a logical process.

The two arguments of Iqbal regarding the existence of God are supplementary to one another. In the first argument he takes the idealistic stand, according to which physical things cannot be conceived except in relation to the experiencing mind. With the help of Einstein's Theory of Relativity he tries to make the arguments scientific also.

But the spirit and outcome of the argument appear to be the same which have inspired the idealists since the days of Berkeley. It is the specific character of the material objects which proves the existence of God. But Iqbal, like the post-Kantian idealists, takes full care to avoid the method which led the critics to accuse Berkeley of subjectivism.

Einstein aims at explaining the structure of things. He destroys the Gallilian system of coordinates, but retains the objectivity of things. Things, space and time are relative to the perceiving minds but they are not totally dependent upon them. Iqbal agrees with this scientific and realistic position. But does not stop at that. It is the demand of consistency and coherence that there must exist Absolute Mind or Ego to which objective existence may cease to exist as "confronting other". Thus the world loses its independence and external existence with reference to the Absolute Being or Ego. But it retains its independent, concrete and objective character with reference to the finite mind.

42. Green : Prolegomena of Ethics, pp. 30-35
43. Ibid, pp. 28-29. A similar argument is used by Lotze (Metaphysics, 1884, bk. 1, Ch. 6, pp. 139-142).

CHAPTER III

GOD : HIS ESSENCE AND ATTRIBUTES

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The conception of God forms the nucleus of Iqbal's philosophy. It dominates his whole thought and permeates his entire system. God, to Iqbal, is not some enchanting phantom conjured by man's imagination, or a dazzling fabrication of human intellect. His concept also cannot be disregarded as a time-honoured and worn-out notion based upon a superstructure of religious dogmatism, that is imposed on man *ab extra*. On the contrary, Iqbal depicts God as the Most Real, the Final and Ultimate Being, as the Self-subsisting, Primordial and Necessary Existence. His God is the Source of all existence, varied and colourful as it is. He is the fountainhead of matter, space and time, of the complexities of life and mind, of system, organisation and harmony. He is the Supreme Ego, the Supreme Self, the Supreme and Perfect Personal Individuality. He is the Creative Will and the Dynamic Power, the Real and Eternal Light, the Real and Eternal Beauty. In short, the vistas of reality, as Iqbal unrolls them before our feasting eyes, are comprehended in the Ultimate Divine Existence or Godhead.

Iqbal, like Bergson, reaches the conception of Ultimate Reality through immediate experience or intuition. According to him, the perception or the observation of what is external and related to the efficient self cannot give the valid, profound and immediate knowledge of Ultimate Reality. It is only when we turn our gaze within that Ultimate Reality its full and naked glory dawns upon us. The perception of things that confront us is superficial and

external but the perception of one's own self is internal, intimate and profound. Conscious experience establishes one's absolute contact with Reality and an analysis of this state may make the ultimate meaning of existence clear.[1] The analysis of one's conscious experience reveals a perpetual and constant flow of psychic states or a flux of sensations, feelings, volitions and ideas without any halt and resting place. Thus, the life of the finite ego does not imply some rigid block or static substratum underlying or withholding discrete states. At the same time, the flux of states thus revealed through conscious experience is not constituted of a chaotic and disconnected jumble. It flows from a centre outwards. And this dynamic flow or flux of psychic states with a definite centre establishes the finite self as mobility characterised with a totality and organic wholeness that definitely implies time, but its indivisible and organic wholeness goes to prove that even time in its ultimate nature is not spatialised but is pure duration, a single 'now' that is pulverised by the efficient or practical self into a series of 'nows' like pearl beads in a thread.[2] Further, the mobility thus revealed is disclosed as permeated with creative purpose, as a teleological and rationally directed will permeated with law and order, rhythm and harmory.

On the analogy of the finite self, Iqbal establishes the creative flow or mobility of the entire universe. Scientific analysis and reflective observation reveal the entire material existence as activity and movement, and a perpetual flux and change. The inorganic world cannot be reduced to the inert and static, immobile and immutable atoms and molecules that lie juxtaposed to each other and to which change and movement are added *ab extra*, notwithstanding the fact that the atoms and molecules underlie change and movement merely as a solid foundation and stable support and exclude them entirely from their own essence.[3] Even the modern physicists have established atoms as the complex structures which ultimately can be reduced to electric charges, the electrons, protons, neutrons and positrons. Thus movement and activity are established not only as the ultimate facts constituting our

1. Reconstruction of Religious Thought in Islam, p. 48
2. Ibid, p. 49.
3. Bergson : The Creative Mind, p. 84.

experience,[4] but also as the ultimate facts revealed and confirmed by scientific experiments. Iqbal puts it thus : "“There is no such thing as concrete immobility lying at the basis of movement. The notion of ‘thing’ is derivative. We derive ‘things’ from movement ; we cannot derive movement from immobile things. If, for instance, we suppose material atoms, such as the atoms of Democritus, to be the Original Reality, we must impart movement to them from the outside as something alien to their nature. Whereas if we take movement as original, static things may be derived from it. In fact, physical science has reduced all things to movement. The essential nature of the atom in modern science is electricity and not something electrified. Apart from this, things are not given in immediate experience as things already possessing definite contours ; for immediate experience is a continuity without the spatial feature of mutual isolation. What we call things are events in the continuity of nature which thought spatialises and thus regards as mutually isolated for purpose of action. The universe which seems to us to be a collection of things is not a solid stuff occupying a void. It is not a thing but an act.”[5] Hence, its ultimate nature is proved as movement and not immobility. It is our intellectual representation that, interpreting the mobility through static concepts, transforms it into a series of solid blocks or immobilities. But the movement revealed through immediate experience is revealed as an indivisible whole, as a rationally directed organic unity. On the analogy of this conscious experience, reality in its entirety is interpreted as dynamic and creative, as pure duration, as an indivisible and continuous flow.

All this depicts the whole of reality as characterised with indivisible movement — a change without successive and serial character—pure duration. But the unity of pure duration, as it is observed in the preceding chapter, cannot be conceived without the prediction of the Self to it. This Self, according to Iqbal, is the Supreme Ego or God and transforms pure duration, as broken into a plurality and multiplicity of instants, into a totality and

4. Murray : The Philosophy of James Ward, p. 55
James Ward : The Realm of Ends, pp. 7, 8.
5. Reconstruction of Religious Thought in Islam, pp. 52-53
6. Ibid, pp. 53

unity. But this Supreme or Ultimate Self is not Aristotle's Unmoved Prime Mover lying behind and serving as Supreme Cause for all existence. It also cannot be defined as some immobile background underlying the whole creative movement as its source and substratum. Nay, there is nothing like inert and static reality, and to identify Divine Reality with a static substratum will be to fly in the very face of reality; it will nullify the very basis from which he takes the start. Iqbal does not commit this gross mistake and presents Divine Reality as a Dynamic Power, that is the source and basis of all change and flux and comprehends pure duration. All this clearly shows that Iqbal, through establishing the movement of the finite self and the universe, reaches it, and establishes it, as a necessary element in Divine Reality.

But there is a great difference between the movement or change as predicated of the human self and movement or change as predicated of Divine Reality. Man is essentially related to environment, and his desires, pursuits, failures and attainments involve different successive attitudes towards a hindering and obstructing universe. In his case, change implies limitations, shortcomings, drawbacks and imperfections, and is imprinted with serial character. The predication of this serial change to Divine Reality will reduce it to some imperfect and limited being.

This was the idea that, as Iqbal points out, led Aristotle to conceive God as Immovable Mover and induced ibn-Hazam to divest Him of life in order to save His Perfection. But Iqbal does not conceive God as necessarily stamped with a serial character or spatiality. On the contrary, as we have already seen, he, in his conception of pure duration, presents movement or change as divested of spatiality and successive attitudes, as an organic reality with its parts interfused. And when he presents God as the Dynamic Reality, he means that God implies movement in the sense of pure duration and thus, without being reduced to an imperfect and limited being. His God comprehends in Himself life, mobility and perfection without any contradiction and inconsistency. God, or the Divine Reality, is not determined by, or related to, some external reality. He is the whole of the dynamic reality with no external or alien universe. His change

does not imply transition from one imperfect state to a relatively perfect one; it lies in his Self-revelation. "The Ultimate Ego exists in pure duration wherein change ceases to be a succession of varying attitudes, and reveals its true character as continuous creation, 'untouched by weariness' and unseizable by 'slumber and sleep'. To conceive the Ultimate Ego as changeless is to conceive Him as utter inaction, a motiveless stagnant neutrality, an absolute nothing. To the creative self change cannot mean imperfection. The perfection of creative self consists not in a mechanically conceived immobility. It consists in the vaster basis of His creative activity and the infinite scope of His creative vision. God's life is Self-revelation, not the pursuit of an ideal to be reached. The 'Not yet' of God means unfailing realisation of the infinite creative possibilities of His Being which retains its wholeness throughout the entire process."[7] Thus self-revelation takes the place of self-realisation, i. e., the pursuit of ends and ideals. Movement in this sense is consistent with perfection.

Here we have some resemblance between Iqbal and Plotinus. No doubt there is close resemblance between the pure duration of Bergson and pure duration of Iqbal. But Iqbal deviates from the path of Bergson when he predicates pure duration to an all-embracing concrete self, to the Divine Reality. Iqbal borrows the term pure duration from Bergson and uses it to a great extent in the sense in which Bergson uses it but it also carries with it the meaning of Divine Creative activity as presented by Plotinus. It reminds us of Plotinus who holds Eternity to be identical with the highest life conceivable, the self-activity of the Infinite Will. Eternity is identical with God manifesting his own nature; it is Being in its calmness, its self-indentity, it is permanent life. In God there is neither past nor present nor future. He is neither capable of development nor liable to defect. His duration is one everlasting state while the duration of temporal being is liable to a succession of states really distinct from each other. Plotinus banishes the terms change and movement to explain the dynamic nature of the Divine Reality. But he prescribes to it ceaseless and inexhaustible activity in the sense in which Iqbal does.

Thus, God is described by Iqbal as the Dynamic Will. But

7. Reconstruction of Religious Thought in Islam, p, 61

the Divine Dynamic Reality comprehends in it thought also. It is the Dynamic Will and Organic Flow and, at the same time, it is the Thinking Process. Thus, the Dynamic Will, according to Iqbal, is not antagonistic to thought. It is also not related to thought in the same way as, in the philosophy of Schopenhauer, reality has been related to appearance. Iqbal's Supreme Ego is immanent, infinite and possesses infinite realisable possibilities that actualise themselves serially without external compulsion and thus give rise to what is absolutely new, novel and unforeseeable.[8]

The term Infinite Ultimate Reality that is described here as the sources of unpredictable and unforeseeable events is also brought forth as the 'Infinite Immanent in whose self-unfolding movement the various concepts are merely moments.[9] Thought, in its essential nature, is not inconclusive and finite — constituted of mutually repellent and reciprocally exclusive fictitious unities related to serial time only. It necessarily simulates inconclusiveness and finitude when related to serial time, but, in its ultimate nature, it is not only capable of reaching the Infinite Immanent with its finite possibilities but it itself is internally infinite and unlimited. It is an unanalysable and organic whole with a germ-like unity which holds up the entire undetermined possibilities of knowledge as a present reality which, while dynamically expressing, revealing and unfolding itself appears to the finite mind as a series of definite specifications which cannot be understood except by a reciprocal reference.[10] Even the finitudes of thought, which necessarily result from its relation with serial time, are not reciprocally exclusive and fully reveal their potential infinitude. However, it does not apply to the finitudes of thought which in their ultimate essence flow from the different stages in the life of Absolute Thought Process. They appear to be alien to each other, but in their essential nature they form an organic wholeness. They are the leaves and blossoms shooting and sprouting on the stem of Eternal and Infinite Thought. Each one of them, ultimately, is incapable of limitations and cannot remain imprisoned in the narrow circuit of its own individuality; each one participates in the life of the other, demolishes the walls of its

8. Reconstruction of Religious Thought in Islam, p. 51
9. Ibid, p. 6
10. Ibid, pp. 6-7

finitude and enjoys its potential infinitude. Its movement is rendered possible only due to the infinite in its finite individuality. It is the infinite that keeps alive within it the flame of aspiration and serves as the sustaining power, the driving force in its infinite pursuit. It is a mistake to conceive it as an inconclusive and fictitious unity because it is, in its own way, the greeting of the finite with the infinite.[11] All this portrays, presents, depicts thought, not as the outcome of finite logical understanding, but as infinite in its own nature and essence. "It is, in fact, the presence of the total Infinite in the movement of knowledge that makes finite thinking possible."[12] Here Iqbal gives not only a definition of thought but also, through defining thought, defines the Divine Reality itselt as Thought.

Again, Iqbal depicts God as Light. He presents Him as the Light of Heavens and Earth, as the Light, Eternal, Infinite and Ultimate underlying the whole colourful panorama, the whole pageantry of life, mind and matter. God is the Glorious Sun and the whole cosmic and sensible reality is grounded in and permeated by His Divine Light.[13] All the finite luminaries, the sun, the moon, the forests, the rivers and mountains, all are its manifestations.[14] The finite life is a little spark in relation to it[15] and has its source in it.[16]

Iqbal does not stop at this picture of God as an all-comprehending and all-inclusive Light and Effulgence. He promises the most subtle and profound evidence of Divine Reality as Light through unitive experience or the beatific vision when the finite self rises above the spatio-temporal order and is submerged, for the time being, in the infinite ocean of Divine Reality. The beatific vision reveals God as an Infinite Ocean of Effulgence, which encompasses the sensible and celestial realities, the realms of man, of angels, sun and stars, and to which the past, present and future are present as a single now.[17] When man, through religious

11. Reconstruction of Religious Thought in Islam, pp. 6-7
12. Ibid, p. 6
13. Iqbal: Pasche Bayad Kard, p. 57
14. Zaboor-i-Ajam: p. 62
15. Jawaid Nama, pp. 5
16. Payam-i-Mashriq, p. 100
17. Jawaid Nama, pp. 222-223

same time is All-Beauty.[28] Here we have a point of resemblance between Iqbal and Shaikh al-Ishraq al-Maqtul. The Shaikh al-Ishraq presents God as Absolute Light and at the same time he describes Him as Absolute and Eternal Beauty, who also loves beauty. He is the Perfect, Unmingled, Pure and Unalloyed Beauty whose attainment is essential for the perfection of the finite being.[29] The resemblance between both the thinkers is quite evident so far as they paint Godhead as Eternal Light as well as Eternal Beauty, but the difference between the two thinkers appears when the Shaikh al-Ishraq stops after defining God as Eternal Light and Eternal Beauty, while Iqbal proceeds further and presents Him as Something more than Eternal Light and Eternal Beauty.

God, according to Iqbal, is not only Eternal Beauty — the source of all quest, but is also Love Himself. The conception of love dominates the whole philosophy of Iqbal, but he does not present it only as a force of feeling that enables man to approach close to, and have the full vision of, Divine Reality or Eternal Beauty. He agrees with Avicenna when he identifies it with the cosmic force underlying and actualising all striving, movement and progress, assimilation, growth and reproduction.[30] According to Iqbal, Love is not only a means to an end but also, in its essential and ultimate nature, it is itself an end, eternal and infinite. Love is Cosmic Power but, at the same time, it is the source of cosmic power and is more than that. It is spaceless and timeless,[31] and is the source and ground of the very space and time.[32] It comprehends and encompasses and is over and above all space-events and all time-events.[33] Further, he describes it as the reality that is inside and outside, within and without as the great force and power that overrules the whole cosmic reality. It is the

28. Jawaid Nama, pp. 222-228
29. Shaikh al-Ishraq al-Maqtul : Hikmat al-Ishraq, p. 136 (The Lovers Friend, pp. 23)
30. Dr. Mohammad Iqbal : The Development of Metaphysics in Persia, pp. 39-40. Here the influence of the great mystic poet Rumi, the great apostle of love, is fully evident. Mansur al-Hallaj also, as Imam al-Ghazzali points out, conceived God as love).
31. Jawaid Nama, pp. 17-18
32. Ibid, pp. 18, Bal-i-Jibrail, pp. 127-128
33. Payam-i-Mashriq, p. 195

Eternal Illumination and Eternal Light ; it is the source of existence.

As a matter of fact, love pervades the entire poetry and philosophy of Iqbal and fully indicates that he does not take it as a finite fact of finite life, or simply an attitude of life that brings man into contact with the Infinite Reality, but as a cosmic force, as an Eternal Power with Eternal Grandeur and Glory that permeates and pervades the whole reality, and is immanent as well as transcendent. Hence, it does not remain at the finite level but, rises up to the level of Divinity. In other words, it characterises Divine Reality, it is an element in Godhead shedding around Divine Effulgence and Divine Glory. According to Iqbal, the Supreme Ego is the Creator of the whole Reality and it posited 'not-self' out of itself in order to reveal and manifest itself. This Supreme Ego created man in order to manifest and express itself and to serve as a mirror to his Divine Essence.[34] Hence, Love forms the basis of existence ; it underlies the multitude of colourful rays, the dazzling skein of light and shadow, the constellations of atoms and the galaxies of flowers. In short, the entire series of passing scenes and sights, light and smell has its source and basis in it. It is Divine in essence, is Immanent and Transcendent, is the Ultimate End.[35] Bus love is not identical with Divine Reality. It is an element like other elements in the Divine Being.

In this way Iqbal's God, the Supreme Self or the Infinite Ego, is depicted with His all-embracing attributes. He gives us the vision of God as the Dynamic Power, the Creative Will, the Eternal Beauty, the Super-celestial Light and the Infinite Thought. Thus, in his conception of God, we have partial representation of different schools of the Sufi-metaphysics of Muslim thought. God is Self-conscious Will as presented by Shaqiq al-Balkhi, Ibrahim Adham, Rabi'a and others. According to this school, the Ultimate Reality is the Will and the universe is the finite manifestation of it.[37] The teachers and followers of the Qusheyri School have defined Ultimate Reality as Eternal Beauty that manifests itself and

34. Zabur-i-Ajam, pp. 153, 191.
35. Bang-i-Dara, p. 95
36. Asrar-o-Ramuz, p. 78
37. The Development of Metaphysics in Persia, p. 112

has its reflection in the "Universe-mirror". The world is the "reflected image of Eternal Beauty."[38] The Ishraqi school conceives God as the Primal Absolute Light, whose essential essence consists in perpetual illumination ; and it is out of self-affirmation of this Primordial Light that no light or darkness is posited and the universe comes into existence.[39] As distinct from all this, Al-Jili presents his God or Absolute or Pure Being, as Pure and Absolute Thought, that, through undergoing the three stages (1) one-ness (2) He-ness and (3) I-ness, reaches his external manifestation, self-deremption and objectification.[40]

Here we see that different schools and different thinkers have endeavoured to reduce the whole diversity and multiplicity to one single element and this element has been exalted to the height of Divine Glory. Iqbal, on the contrary, does not identify his God with any single element in order to maintain the indivisible unity of Divine Reality. He finds all the above-mentioned elements as comprehended in the Divine, Organic and Indivisible Whole. He presents his God as Ego, as the Creative and Dynamic Power, as the Infinite Thought, the Supreme Light and the Supreme Beauty and Love. This clearly shows that he reaches the conception of Divine Unity without reducing the plurality to one single element and then identifying it with Divine Reality. According to him, every one of the abovementioned elements is real but it is comprehended by, and included in, the All-comprehensive and All-inclusive Being of Godhead.

But this All-comprehensive and All-inclusive Being of God cannot be identified with cosmic, omnipresent and immanent Reality. He does not depict God in abstract and impersonal terms, as some unifying, guiding and controlling universal principle, a permanent, immutable and unchanging Law, underlies the whole phenomenon of difference and multiplicity, the manifold appearance and the passing show, in short, the entire realm of nature with its incessant and ceaseless kaleidoscopic change. He also cannot be identified with the Active Intellect of the Muslim

38. The Development of Metaphysics in Persia, p. 113
39. Ibid, pp. 127-132
40. Ibid, pp. 153-154
Nicholson : Studies in Islamic Mysticism, p. 84; al-Jalil : Insan ul-Kamil, vol. 1, pp. 10-22

Rationalistic Dialecticians or with the Absolute Reason of Hegel. He is Creative, Dynamic, Living and Concrete Reality. He is not only Cosmic Movement, Cosmic Beauty, or Cosmic Love. He is the Personal Individuality, He is the Supreme and Infinite Ego, not a mere colourless, unillumined, abstract nonentity, but a Real and Concrete Existence that is All-Effulgence, All-Beauty and All-Goodness. But all this does not mean that Iqbal visualises Divine Reality as a Supernatural and Personal Deity in the anthropomorphic sense, Who, as the Most Celestial, Glorified and Magnificent Reality, is the Creator and Law-giver of the cosmic universe and Who, with His magnified human attributes and the galaxy of angels at His side, guides. controls and rules His creation from His celestial throne placed in Heaven or in "The Realm of Lights." As a matter of fact, he condemns the pantheistic solution of reality and also rises above the crude theistic and dualistic explanation of God. He, in his conception of God, has tried to bring about a compromise between Divine Immanence and Divine Transcendence, thus presenting God as Personal Individuality without bringing Him down to the finite level.

When Iqbal defines God as Dynamic Reality, he does not mean that God is identical with cosmic flux or cosmic movement. On the contrary, he tries fully to establish the Personal Individuality of God. He presents Him as rationally-directed Creative Life, as Transcendent Reality that is conscious, self-conscious and purposive. According to him, reflective observation, scientific experiments and immediate experience, all reveal reality as an incessant movement or flux, which, when examined on the analogy of the finite self, is disclosed as a rationally-directed life; and the presence of this rational direction in the reality goes to establish the entire reality as an organic reality, as a living and dynamic whole with a definite central point of reference. The finite self is not a mere bundle of sense-perceptions, sensations and images. It is not "a kind of theatre", as presented by Hume, "where several perceptions successively make their appearance, pass, repass, glide away, and mingle in an infinite variety of postures and situations,"[41] which are bound together by the law of association. Quite contrary to it, it is an organic unity with a central reference and a will to "ego-hood," which establishes it as a real concrete

41. David Hume: Philosophical Works, p. 313.

His Absoluteness and not omnipresence.[47] Here Iqbal, while defending and cxplaining the Quranic conception of Personal and Individual God, elucidates his own position and tries to establish it on a more firm and solid basis.

Iqbal's God is the Perfect Ego, the most Perfect Individual. But the perfection of the individuality means oneness that is over and above every tendency to reproduction. According to Bergson, reproduction means the detachment of a part from the individual organism capable of being developed into a separate and independent organism. To reproduce amounts to harbour one's own enemy at home and this negates the perfection of the self. Iqbal's God is the Creative Power, but He is above the tendency to reproduction, and thus He fulfils the condition of perfection of the individuality as mentioned above. Iqbal, here again, takes support from the Quran. God or 'Allah', as the Quran puts forth, is the One upon Whom all things depend, Who neither begets nor is begotten and none is like Him. This is the evidence in favour of the perfect individuality of Divine Reality. Iqbal tries to bring out the conformity between the Quranic conception of God and Bergson's view of perfect individuality and presents his conception of God as "perfect individual, closed off as an ego, peerless and unique," with the double support of religion and philosophy.

Iqbal brings about a reconciliation between the Perfect Individuality and Personality of God on the one hand, and His Infinitude on the other. His God is the Ultimate Ego, the Perfect Personal Reality and, at the same time, He is limitless, boundless and infinite. His individuality does not involve limitations and finitude of the finite ego. The limitations and finitude of the finite ego exclude and separate it from its surroundings and environment and close it off in reference to other egoes. Apart from all this, the infinity of God does not mean spatial and temporal infinity which leads only to the quantitative expansion of the dimensions and its identification with Divine Existence. The spatial and temporal infinitude includes only extensiveness and immensity and has no qualitative excellence. It gives us dimension or spatial magnitude which is infinite in the sense that

47. Reconstruction of Religious Thought in Islam, p. 64-65

its magnitude has no boundary line and circumference. The infinity in the sense of dimension or quantitative magnitude is not only without any value and significance in the spiritual realm, it is also rejected by modern scientists and philosophers. It counts for nothing, because the new outlook towards space and time has rendered it inconceivable.

According to Iqbal also, space and time are not external and objective realities. On the contrary, their concept arises out of the interrelations of events and these events result from the creative activity of Divine Reality. They are mere interpretations which thought places upon the creative activity of the Ultimate Ego.[48] God's creative activity has infinite possibilities which find their partial realisation in this spatio-temporal existence. The infinite possibilities of Divine creative activity imply the infinity of God, which is intensive and qualitative and not quantitative or extensive. "Beyond Him and apart from His creative activity, there is neither time nor space to close Him off in reference to other egoes. The Ultimate Ego is, therefore, neither infinite in the sense of spatial infinity nor finite in the sense of the space-bound human ego whose body closes him off in reference to other egoes. The infinity of the Ultimate Ego consists in the infinite inner possibilities of His creative activity of which the universe, as known to us, is only a partial expression. In one word, God's infinity is intensive, not extensive. It involves an infinite series, but is not that series." The above description affirms that Iqbal conceives God as Personal Individuality and at the same time establishes His Infinity.

Creativeness is one of the most important Attributes of Godhead. God is not identified with the great cosmos. He is not the Substance of Spinoza that is presented as the Ultimate, Necessary, Self-determined and Free Cause from whose Eternal Necessity of nature the infinite number of things necessarily flows or continually follows, in the same way as it follows from the very nature of a triangle that its three angles are equal to two right angles.[49] Iqbal's God is the REAL Creative Power and the whole reality is the outcome of His conscious and purposive

48. Reconstruction of Religious Thought in Islam, p. 65
49. The Philosophy of Spinoza, p. 133 (World's Great Thinkers, 1927)

activity and is related to the universe as a creator to his creation. But this does not mean that He is related to His creation as a box-maker to his box or as an artist to his art, because in both the cases He will be brought down to the finite level, He will be reduced to a finite personality limited and restricted by external environment and circumstances while the world will be reduced to "a manufactured article which has no relation to the life of its maker, and of which the maker is nothing more than a mere spectator. Thus regarded, the universe is a mere accident in the life of God and might not have been created.[50] On the contrary, God is Dynamic Reality and His creative activity lies in His Self-revelation, in the manifestation of His own Reality and in the actualisation of His Infinite Creative possibilities.[51] There are no external limitations or restrictions to His Infinite creative possibilities; there is no reality apart from and independent of Him, opposing or confronting Him as "Other". He creates the universe or the "not-self" out of His Self; He rather manifests or affirms His Reality and the result is the outcome of the "not-self" or the whole universe.[52] Hence the universe is not constituted of inert and dead particles and is not manufactured by God at some definite time, out of the matter that itself is co-eternal with Him. On the contrary, He is the Ego and Dynamic Reality, a Continuous and Dynamic flow, and the universe is the outcome of His creative and dynamic activity, of His Self-revelation and in its real and ultimate nature is in itself a ceaseless flux, a dynamic flow and a continuous act which thought breaks up into a plurality of mutually exclusive things.[53] God has infinite creative possibilities without any external limit or opposition. Space, time and matter have no existence apart from and independent of Him, they are rather phases in the infinite possibilities of Divine Life which continuously creates, manifests and expresses His Infinite Reality and Infinite possibilities in and through them.[54] And because God is the Ego, egoes proceed from His Living and Dynamic Reality and the universe, which is a fleeting phase in Divine Life or a continuous act having its source and ground in the creative activity of God and His conscious Will, is constituted of colonies

50. The Reconstruction of Religious thought in Islam, p. 66.
51. Zabur-i-Ajam, pp. 223-224
52. Asrar-o-Ramuz, p. 12
53. Reconstruction of Religious Thought in Islam, p. 67
54. Zabur-i-Ajam, pp. 223-224

of egoes. Iqbal says: "I have conceived the Ultimate Reality as an Ego; and I must add now that from the Ultimate Ego only egoes proceed. The creative energy of the Ultimate Ego, in whom deed and thought are identical, functions as ego-unities. The world, in all its details, from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self-revelation of the "Great I am..."Like the pearls do we live and move and have our being in the perpetual flow of Divine Life."[55] Here Iqbal fully establishes the Creative Activity of God without impairing His Infinitude.

God is not only an Infinite and Supreme Reality with infinite possibilities of creation, He is also attributed with knowledge. He is the Creative Power and at the same time He is Omniscient. And just as the Divine creative activity is not limited or determined by any external reality co-eternal with Him, Divine knowledge also does not involve duality of subject and object that characterises finite knowledge and the fear of which had induced thinkers like Mu'ammer and abu Hashim to divest Divine Reality of His Omniscience in order to save its Absolute identity.[56] According to them, knowledge cannot be predicated to God. If we mean by His Knowledge the knowledge of something in Himself, it will mean identity of subject and object, which is absurd. If we say it is the knowledge of something outside Himself it will lead to duality in Divine Nature, which is equally inconceivable. The first necessitates the identity of subject and object, which is absurd; the second implicates duality in the nature of God, which is equally impossible.[57] According to Iqbal, Divine Knowledge cannot be interpreted in this sense. God's knowledge is not of something in Himself, thus implicating duality in His nature. It is not the knowledge of something outside Himself, which leads to the duality and distinction of subject and object.

The idea of a subject moving round and working upon a veritable other that confronts the subject as an external entity existing per se, cannot be predicated to Divine Reality without

55. Reconstruction of Religious Thought in Islam, pp. 72-73
56. al-Shahrastani: Cureton's Edition, p. 48
57. Development of Metaphysics in Persia, pp. 49-50; al-Shahrastani: Cureton's Edition, p. 48.

robbing Him of His infinitude and indivisibility. Even if the term is widened and extended to omniscience, it doss not rise above the distinction between the subject and the object, the perceiver and the perceived, the knower and the known. In other words, it, even at this level, does not transcend the gulf between subject and the confronting other, facing each other as entities existing per se. Knowledge, in this sense, is only relative and cannot be attributed to the Supreme Ego who is an All-inclusive and All-comprehensive Reality with no external opposing object or confronting other existing per se. He is the rationally directed reality, an organic indivisible Whole, a Supreme Individuality or Self, a Reality closely knit together and with a central point of reference. The discursive knowledge or knowledge in the finite sense is meaningless and even inconceivable to God, Who is the All-inclusive Reality. He is the "Great I am" and in Him thought and deed, cognition and creation do not inhere as separate and distinct realities but are one and identical and form a single indivisible whole. He has no perspective or knowledge as predicated to the finite self, but on the contrary, has the perspective of the whole reality or of the entire sweep of the history as comprehended in an eternal 'now'.

It does not mean that the "eternal now" holds within it a determined and fixed order of things and specific events. It will suggest the conception of universe as a closed system of fixed and unalterable futurity and of a fixed and unalterable order of specific events which like a superior fate, has once for all determined the whole direction of Divine Creation. The omniscience or the perspective of the reality in this sense of fixed futurity and predetermined order, or in the sense of a history which is only the gradually revealed photo of a predetermined order of specific events without any possibility of spontaneity and novelty, will imply passive reflection of the already finished structure of things in all its details as perceived by finite consciousness imperfectly, partially and in piecemeal. The omniscience that characterises God is a single indivisible act that is identical with His creative activity. Here we have no duality of subject and object and no passive reflection of a fixed order of events with definite contours and outlines.[58] The Divine Knowledge is characterised with

58. Reconstruction of Religious Thought in Islam, pp. 78-79

indivisibility and organic wholeness and with Divine Freedom.

God, again, is Almighty, All-powerful and Omnipotent, but His Omnipotence and Power is not blind and capricious. Omnipotence, if not reconciled to limitation, cannot be applied or attributed to Divine Reality. Iqbal says: "All activity, creational or otherwise, is a kind of limitation without which it is impossible to conceive God as a concrete operative ego."[59] God is Omnipotent, but at the same time He is Wise and Good also. Divine Will is rationally directed and is also characterised with goodness. Divine Wisdom and Divine Goodness put a limit upon Divine Omnipotence and Power. Iqbal goes on to say: "It (Quran), therefore, views Divine Omnipotence as intimately related to Divine Wisdom, and finds the infinite power of God revealed not in the arbitrary and the capricious, but in the recurrent, the regular, and the orderly.[60] He is a creative, conscious, purposive Being in whom power, wisdom and goodness all are harmonised. He is Personal Reality that is characterised with free creative activity, but He furnishes enough freedom to finite egoes for the fullest development of their personalities and, as we will see later on in detail, He does not swallow them up, thus leading to their nullification and annihilation, but chooses them to be the participators of His Life. The limitation in His case is not externally imposed but is determined internally and thus brings a compromise between Power, Wisdom, Goodness and Freedom in the Divine Being.[61].

God is Eternal. He is Dynamic Will; He is Eternal Beauty and Eternal Light and so on. He has no beginning and no end, and is over and above temporal and spatial order. According to Iqbal, time and space do not exist as external to, and independent of, the Supreme Ego. They are rather the outcome of Divine creative activity. Here he agrees with Mir Damad and Mulla Baqar when they say: "Time is born with the act of creation by which the Ultimate Ego realises and measures, so to speak, the infinite wealth of His own undetermined creative possibilities."[62]

59. Reconstruction of Religious Thought in Islam, p. 81
60. Ibid, p, 81
61. Ibid, p. 80
62. Ibid, pp. 77-78

All this shows that Iqbal's God is over and above serial time and space but this does not mean that He is an immovable and unchangeable entity whose perfection is entirely irreconcilable with the conception of change or flux. God is Dynamic and cannot be conceived as static reality whose perfection is disturbed even by the slightest idea of movement. According to Iqbal, perfection without change will render God a closed system with no possibility of novelty and spontaneity and this idea will deprive Him of His Free Will. He brings about compromise between eternity, change and conceives perfection to be a synthesis of both. He applies all the three attributes to God. God changes and moves but without succession and thus comprehends in Himself change with permanence. He does not move along a line divided into past, present and future. He rather lives in pure duration, in the pure time that is an organic whole, which is itself eternity and is revealed as change without succession and appears serial and atomic because of the creative activity of the ego.[63] Hence Divine Reality, that is, the All-Comprehensive Ego, is Eternal. He has no beginning and no end and lives in time "in which the whole of the history, freed from the net of causal sequence, is gathered up in a single super-eternal now."[64] Hence eternity is Divine Life or reality in its entire wholeness, in its completeness and permanence that comprehends in itself unity with variety and change with permanence. It is identical with pure time or pure duration, but is distinct and different from atomic time, though it is a source and ground for it.

Thus, Iqbal presents God as Personal Reality. But personality, apart from self-consciousness and purposiveness, implies personal relation or communion with other personalities. If God is a Personality, the finite ego must be able to have contact and communion with Him and God must be capable of sympathising with him, hearing his prayers, taking pity on his misery and helping him in the hour of need.[65] According to those who uphold pantheism, personal relationship necessarily implies finitude and limitation and if applied to Divine Existence, it also will be limited and will be brought down to the level of finitude. Iqbal

63. Reconstruction of Religious Thought in Islam p. 77
64. Ibid, p. 76
65. cf Friedrich Paulsen: Introduction to Philosophy, p. 257

aims at bringing Divine Reality in contact with human personality but without bringing any limitation or degradation to Divine Reality. Man, or the finite personality, is capable of contact and communion with Divine Reality or Infinite Personality through love, prayer and intuition.

Love is the vital force, the living and dynamic power that gives meaning and significance to personality. "Personality exhibits itself supremely in the purposes of fellowship or love-supremely, because it is farthest removed from the mechanical or organic."[66] Iqbal assigns a very important and significant place to love, depicts it as ultimate and divine in essence and it is a characteristic of both Infinite Reality and finite self. It lies at the very heart of reality and forms the very basis of creation, of the self-revelation of Infinite Self. God posits "not-self," creates all the multifarious existence, because he Himself is characterised with Love, and Love cannot express and manifest itself except in and through diversity and multiplicity.[67] God creates in order to be loved and worshipped and even loves His creatures. Hence, Love is the real and dynamic force and expresses itself everywhere, but its highest manifestation we have in man fully distinguishing him from other material and organic realities. Thus attributing love to God and man, Iqbal predicates personality to God as well as to man, and at the same time opens the way for contact and communion between them.

Love as a vital force of life and a process of absorption and assimilation of Divine Attributes brings the human personality nearer to Divine Reality. It gives the direct perception or vision of Godhead and reveals Him in His naked and full Glory.

Prayer, according to Iqbal, opens another very important and significant passage for contact between God and man. It has nothing mystical and mysterious about it. It is an act of worship, a normal and vital act that resembles reflection but is much more than reflection, and, as an assimilative process, it is capable of capturing Reality with a view to becoming a conscious participator in its Life. As a dynamic power it widens the perspective of

66. Nature, Man and God, p. 263
67. Zabur-i-Ajam, pp. 219-221

human consciousness, broadens its range and renders it capable of spiritual illumination. It enables the little island of the finite personality to discover suddenly its situation in the larger whole of the reality.[68] and to come into direct contact with the total infinite. It "is an expression of man's inner yearning for a response in the awful silence of the universe. It is a unique process of discovery whereby the searching ego affirms itself in the very moment of self-negation and thus discovers its own worth and justification as a dynamic factor in the life of the universe."[69]

Here Iqbal's conception of prayer differs from anthropologistic and pantheistic conception of prayers. An anthropologistic worshipper in order to pray prostrates himself before God who is taken as the Supra-mundane and Extra-mundane Reality, Who is beyond and above, external and unrelated to His creation but is empowered to intervene and bring about changes in what He has created and preordained to His creatures. A prophet or saint can even perform miracles and can bring about changes in the natural order of events through the efficacy of his prayers. Like the Prophet Ellijah, he can "deflect a streak of lighting or a bullet from its path, or it can draw fire from heaven.[70] On the contrary, according to pantheistic thinkers, prayer is an inner state of soul having its direct effect on the Soul Life or the All-One.[71] Here God is the Immanent and Intra-mundane Reality and the change in the permanent and natural order of events through prayer is inconceivable and even absurd.

Iqbal disagrees with both the views. His God is Transcendent and even Immanent. He is organically related to the finite self and at the same time is beyond and above it. The meaning and significance of prayer also changes accordingly. Man in the act of prayer is dynamically and organically related to the Divine Reality. But prayer is not merely a state of soul having its effect on the world-soul because of the organic relation of the finite soul with the infinite, which can be interpreted on the analogy of the relation of the part to the whole. It is a contact between Divine

68. Reconstruction of Religious Thought in Islam, p. 91
69. Ibid, p. 63
70. Introduction to Philosophy, p. 259
71. Ibid, p. 259

Personality and human personality and the former is related to the latter not like a whole to its part but as the creator to the created and is immanent in and transcendent to it. Here the act of prayer brings man into personal relation with God. It is a normal and vital act with its deep roots in the instinctive nature of man and the significance of which lies not only in the humble expression of a wish or yearning in the awful presence of the Personal Divine Reality but also in its fulfilment. It involves a definite attitude of mind and body, shapes human personality, opens sources lying in the depth of human nature, sharpens inner perception for deeper vision of Divine Reality and yields concrete and living experience of God. Here prayer brings man into direct and organic relation with God, and God as the Personal and Transcendent Reality has power to fulfil the demands of man. If man's personality is fully developed, strengthened and enriched, he can even demand a new destiny from God and his demand can be fulfilled.[72] Here we have a clear and emphatic assertion of the Infinite as well as of the finite personality.

Both love and prayer are vital, dynamic and living forces which bring man in dynamic and direct relation with God and lead to the vision of Ultimate Reality. They give the direct perception or intuition of God. Here we have the vision of Ultimate Reality in all its Perfect Personal Glory.

Intuition does not imply the self-effacement of the finite self as the Vedanta philosophy presents it, or as other thinkers like ibnal-Arabi conceive it. The finite self is not effaced or nullified in the presence of Divine Reality; it is not even submerged in it like a drop of water in the sea. Man perceives God through intuition as the Super-Celestial Being and, at the same time, has the affirmation of his own personality. Here he agrees with Shaikh Ahmad Mujaddid Sirhindi, the great theistic thinker, who through his philosophy has tried to establish the idea of Divine Personality. Shaikh Ahmad Sirhindi does not take intuition as the spiritual experience that at its highest stage leads to complete extinction and effacement of every finite existence and to complete absorption of the finite self into the All-Comprehensive Reality of God. The

72. Jawaid Nama, p. 123

picture of such an experience is presented in the experience of Abdul Momin, which is described as follows :—

"Heaven and earth and God's Throne and Hell and Paradise all ceased to exist for me. When I look round I find them nowhere. When I stand in the presence of somebody I see nobody before me : Nay, even my own being is lost to me. God is Infinite ; Nobody can encompass Him : and this is the extreme limit of spiritual experience. No saint has been able to go beyond."[73] Shaikh Ahmad Sirhindi does not take the state presented here as the extreme limit of spiritual experience beyond which no saint can go. According to him, it is only the first stage of the spiritual experience, named as the stage of *Wujudiyyet* or pantheism when everything appears to be entirely identified to and submerged in the infinity of Divine Reality. The second stage is that of *Zilliyyet* or adumberation at which the presence of duality emerges or dawns upon the finite consciousness presenting God as the Ultimate Reality and the world as its shadow or zill or adumberation. At the third stage man has the affirmation of the Divine Reality as Transcendent and beyond and above the whole cosmic reality including human personality. This is the stage of *Abdiyyet* or servitude.[74] Iqbal's theory of intuition does not present any stations or gradcs or stages in conformity with those presented by the Mujjaddid, but it also fully establishes the Personality of God. Intuition, according to Ibbal, does not identify the perceiver with the perceived, the knower with the known, thus leading to the total effacement or total absorption of the private personality of the subject. The finite personality is emotionally absorbed in and is momentarily suppressed by the Infinite Personality. But ultimately a stage comes when even this momentary suppression is not experienced and man has the full and even complete vision of Godhead even without suppression or emotional absorption of his own self.

Here we have the clear and emphatic assertion of infinite as well as finite personality both existing side by side. The Infinite Personality exists as Self-sufficient and Self-existing Reality that encircles and encompasses His created world including all the finite

73. Reconstruction of Religious Thought in Islam, p. 192
74. Mujaddid's Conception of Tawhid, pp. 96-97.
Maktubat-i-Rabbani. V. I Ep. 160. 31,.v. II Ep. 42.

egoes. The finite egoes exist, live and move, have their reality, meaning and significance in the self-revelation of Infinite Personality ; but they themselves possess concrete and permanent personalities and concrete spheres for the expression of their own freedom, creative powers and possibilities. The Infinite Ego does not obliterate the existence of the finite egoes, though they live and move in Him ; and the finite egoes, in spite of the organic relation with the Infinite Ego, have in Him a God Who is wholly other to them and is beyond and above their finite existence and who sustains, guides and directs them.

Here Iqbal endeavours to satisfy the theoretic as well as religious consciousness of man. The theoretic consciousness aims at a unified picture of the entire universe. It aims at finding out one "unitary principle", out of which the entire varied and multifarious existence arises.[75] Hence it is satisfied with finding an immanent and universal reality, reducing the many to one essence or presenting them as the differentiation of the Absolute. Religious consciousness, on the other hand, also deals with the unitary principle but conceives it as a transcendent Divine Reality that is Almighty, All-powerful and All-grace and is wholly other to the source of man's misery and misfortune, insurmountable troubles and difficulties and unbearable pain originating in the world around him and in his own nature, that helps, guides and sustains him, rescues and relieves him, accedes to his natural wants, fulfils his desires and yearnings, wishes and aspirations.[76] Indeed this succour from the source beyond and above the world is the very purpose for which religious consciousness postulates the existence of such a Being. That is why religious unity is transcendent.[77] The religious consciousness, in order to satisfy its demand, must conceive reality to be necessarily dualistic, bringing differentiation between God as transcendent, personal Creator, as a perfect personal Reality, over and above and wholly other to the world and man. Iqbal presents Divine Reality as the unitary principle, as the only Ultimate Reality out of which the whole diversity including finite self springs.

75. Mujaddid's Conception of Tawhid, pp. 46-47

76. Ibid, pp. 49-58

77. Ibid, p. 58.

Here we have the fulfilment of the theoretic consciousness because the whole diversity is reduced to one reality. God is the whole of the universe and is immanent it it. He is immanent, pervades the whole cosmos, permeates the whole sensible reality and manifests Himself through it. The relation of God to man can be explained as analogous to the relation of the soul with the body. "Divine Life is in touch with the whole universe on the analogy of the soul's contact with the body. The soul is neither inside nor outside the body; neither proximate to nor separate from it."[78] But at the same time Iqbal satisfies consciousness when he brings out the differentiation between God as the Ultimate and Infinite Personal Reality with a conscious and purposive will and infinite powers and possibilities, and the created reality that springs out of it and is integrated in its self-revelation; between the Self and the not-self. The not-self is grounded in the Self. They are not the two elementary substances both opposing each other as self-existing, ultimate and fundamental realities. Here we have no dualism. But still Divine Reality is transcendent to, and beyond and above the not-self. Here we have the distinction between the Creator and the created, between the Infinite and All-comprehensive and the finite and the limited reality. The former is Divine Personality, the Supreme Super-Celestial Reality with full Divine Glory and Grandeur and being in the self-disclosure and self-revelation of the Supreme Infinite Personal Reality. The Self-disclosure of Divine Personality imparts existence to the finite reality, is immanent in it and the finite reality does not confront it as the "other." But in spite of it Divine Reality transcends it and in its transcendental aspect is wholly other to it. It exists side by side but also beyond and above the finite self and as the transcendent, purposive and conscious Will, directs and sustains it and gives help and succour to it.

All this affirms Iqbal as a great theistic thinker. His God is the Supreme Ego, with a Perfect Personal Individuality, and the finite self can have contact and communion with Him through love and prayer and ultimately can have the full perspective of God through intuition, with the bold affirmation of his own personality. Here it becomes quite clear that he does not take Divine

78. Reconstruction of Religious Thought in Islam, p. 135

Personality as contradictory to, and inconsistent with, the Divine Infinity. Further, the pantheists deny personality to God because they take the notion to be too limited and inadequate for the infinite fullness and depth of Divine Reality. He brings about a compromise between the Divine Personality and the Divine Infinity. The limitations and narrowness of the finite personality, as William Knignt points out, are not because of the personality but because of its finitude. The finite personality is surrounded by a ring of spatio-temporal order, is cabined and confined by the physical circumference; it faces an antagonistic universe and a confronting "other" and hence it is narrow and limited.[79] Separation, isolation and the barriers of space and time also impose limitations and restrictions on the qualities and attributes of the finite personality. "Hence the narrow circle and the crust of finitude is not a necessary correlation or essential requisite of the personality." "The idea of a fence or boundary is not involved in the notion of personality in the abstract, although it is involved in the notion of the finite personality. It does not therefore follow that, if a being is personal, it must be on that account simply one of the many differentiated from others by reason of its personality. Its personality need not be the cause of its separateness and differentiation.[80] Hence there is no contradiction or inconsistency between personality and infinity.

Iqbal's position is in agreement and conformity with this view. His God is over and above all separateness, isolation and duality. Nothing exists as external to, and apart from, Him, thus confronting and opposing Him. And therefore personality can be attributed to God without fear of impairing His Perfection. The idea of personality is not banished from the conception of God because it reconciles Divine Personality with Divine Perfection and distinguishes God from the human personality. Divine Attributes do not savour of limitations and finitude. Iqbal depicts God as the Dynamic Will, as Thought, Light, Love and Beauty. God is not identified with any one element but all the above mentioned elements are comprehended in His Essence. Further, He is attributed with Creativeness, Omniscience, Omnipotence, Eternity, Freedom, Wisdom and Goodness. But these attributes and aspects

79. W. Knight: Aspects of Theism, pp. 168, ed. 1893

80. Ibid, p. 162

do not imply limitations or restrictions, differentiation, distinction or duality in the Divine Essence. God is One Organic Whole in which all the above mentioned attributes are comprehended. But human understanding and human language are too inadequate and limited to understanding and express Him in His All-comprehensive Organic Wholeness. Even if He is perceived in His Organic Wholeness through intuition, He cannot be expressed as such. As a matter of fact, Divine Essence while passing through human intellect splits itself into different aspects just as white light while passing through a prism breaks up into a multiplicity of colours. The distinction of colourful rays has its existence only in relation to the prism. Similarly, the distinction of Divine Aspects crystallizes in relation to human understanding and human language. Human understanding approaches the Divine Reality from different points of view, and the Divine Reality as approached from different points of view is painted in human language and thus we have a variegated picture of Divine Reality. But the use of different lights and shades is due to human limitations and is definitely intended to represent the Godhead that is over and above all distinctions and differentiations and in whose organic and Indivisible Wholeness all the elements that are conveyed as distinct elements are comprehended with organic unity. Apart from all this the attributes that are essential for personality are free from the limitations that characterise human attributes. God's consciousness, thought, love, knowledge, power, wisdom and goodness all, as we have seen already, reconcile Divine Personality with Divine Infinity. Iqbal, while describing all these attributes, has the free use of human colours, portrays Him in human lights and shades and enrobes Him with sensuous beauty and sensuous glory, as One Who thinks, loves, sympathises and grieves—a being, to Whom man speaks, complains and presents his homage, and from Whow he (man) even gets replies. And all this he often does in a way that he seems to verge upon anthropomorphism. But when all this is observed and examined in the context of his whole philosophy it appears as a metaphorical garment or symbolical drapery behind which we have the presence of the Divine Reality that is neither a personality in the anthropomorphic sense, nor a pure abstract concept, a Caput Mortuum, but exists as the Concrete and Living Reality, as personal and transcendent and at the same time Infinite, Perfect and Immanent.

CHAPTER IV

CREATION

Different metaphysical theories present different pictures; and give different and varied, baffling and even contradictory explanations of the Universe. The atomism of Greek Philosophy, and the dualistic and scientific drift of Western thought up to the 19th century presented a materialistic explanation of the universe. Leucippus and Democritus of Abdera reduce the cosmic reality to an aggregate or juxtaposition of atoms placed in space conceived as an eternal void. The atoms, according to them, are permanent and indivisible entities with no intrinsic and qualitative distinctions. They are characterised with quantitative differentiation only and are determined geometrically by their form, position and arrangement.[1] Their combination, arrangement and rearrangement underline the emergence of the whole panorama of existence.

Stoics and Epicureans also define the universe as corporeal and material. Stoics put forth that whatever is real is corporeal and material, body animated and interfused with soul or pneuma. Matter is *per se* formless, indeterminate, inert and motionless. But it is inseparably permeated with the force, with the all-pervading breath, with the all-pervading active and artistically creative fire designated as Deity or God.[2] Here Soul, Deity or God all are reduced to Fire. Fire is the Ultimate Substance and Efficient Cause. The formation of the world takes place out of

1. Ueberweg: History of Philosophy, V.I, p. 67
2. Ibid, p. 194

the transformation of the Divine Original Fire or the General Conflagration and is bound to be resolved or absorbed into it. Everything including God is defined as Corporeal. Perceptions, imagination and judgement are operations of the body. Similarly virtues and qualities are its operations and dispositions.[3] The scientific thought also presents the materialistic explanation of reality. Hackel's Creative Divinity, the Absolute or the Permanent Substance is nothing but the world-ether with mass energy as eternally conserved out of whose inexplicable condensation atomic souls proceed and which as the all-pervading essence permeates the whole of existence including mind and consciousness.[4]

The dualistic tradition does not interpret Reality in its ultimate essence as matter. On the other hand, it creates a cleavage or gulf between matter and spirit. It presents God and matter as the two co-eternal, independent and distinct realities. The God of Genesis creates heaven and earth out of chaos or primeval darkness and that also through definite stages. He first created the earth without form and then brooding upon the face of water said : "Let there be light and there was light."[5]

The dualistic speculation is fully visible in the philosophic system of Plato and Aristotle. The God of Timaeus as the Divine, Artistic Creative genius works upon the unorganised and primal matter of chaos and brings in it harmony and system, rhythm, proportion and organisation. His work, like that of an artist, is elaborate and is marked with definite and particular stages. He is the best of intelligible and everlasting beings. And out of His goodness brings order and harmony into chaos. He first created the model or pattern, the realm of ideals, Archetypes or forms of all intelligible beings contained in the sensible world. Then He creates the cosmos out of the chaos which includes heavenly bodies and junior gods. The junior gods are entrusted with detailed creation including man and other living creatures.[6]

3. Ueberweg : History of Philosophy. V. 1, p. 194
4. Hackel : The Riddle of the Universe ; tr. by J. Mccabe, pp. 211-213 216, 218, 224 and 229. First Principles (1900), p. 22
5. Hastings : Encyclopaedia of Religion and Ethics (Article Creation)
6. Jowett : The Dialogues of Plato. V. II, pp. 29-30

Thus Plato presents two realities side by side, God or Demiurge on the one hand and primeval, indeterminate and chaotic matter on the other. God or Demiurge moulds the universe out of the indeterminate and chaotic matter. Aristotle is a preformationist and immanentist; and the cleavage that is present in Plato's God and his primal matter is not so glaring in his philosophy. But still, it is present and is quite visible here too.

According to Aristotle, there is gradual, continuous and imperceptible transition from indeterminate matter to God as the Ultimate Principle of directive motion. But, in spite of it, he recognises the distinction between God as pure Form, Absolute Actuality, Unmoved Mover and the indeterminate matter. Hence, according to both Plato and Aristotle, there are two independent and co-eternal principles and the cosmic process is explained by them "ultimately under the analogy of the plastic artist who finds in the hard material a limit to the realisation of his formative thought."[7]

The dualistic tradition found its systematic exposition in modern thought in Descartes. His theory brought a definite and elaborate contrast between Spirit and Matter, between *res cogitans* and *res extensa.* According to it, physical world or material existencc is the extended reality, is absolutely soulless and utterly devoid of any inner principle.

This dualistic conception of reality furnished a philosophical basis for the theistic conception of God. It puts forth God as the perfect and glorious Essence with perfect and glorious Attributes and reduced matter to the depth of evil and thus brought a distinction between Divine Reality as the source of goodness, beauty and harmony, justice and mercy, and matter as the base of misery, misfortune and sorrow.

This philosophy served to satisfy the religious consciousness of man and found its systematic expression in the teleological theory or design. But the weakness inherent in dualism invited severe criticism and brought discredit to it. Plato and Aristotle both had

7. Windleband, History of Philosophy (English Translation), 1907, p. 144

established a distinction between Divine Reality and matter, setting them over against each other, but, as James Ward points out, had failed to establish a link between the two.[8] Descartes created between them even a wider gulf and greater chasm.

According to the dualistic theory, world, as is observed, is shaped and moulded out of the pre-existing material. It reduces God to a mere artificer or contriver and robs Him of absolute independence and freedom. Quite contrary to it, we have the doctrine of creation which attributes the world entirely to Divine command which creates it out of nothing. The world has no independent reality external to and apart from God. God is the cause of it "in the sense of his creating it 'out of nothing.' Having tossed it out of the abyss of nothingness, He yet, in some mysterious manner, according to the same theory, lets it to pursue its way beyond Him, only thereafter entering into it in a miraculous way to interfere with its free movement.[9] It is created by God conceived as Self-existing and Self-centred Person to Whom the idea of creation occurs and is executed" by the word of His power.[10] It "is summoned into existence and stands somehow or other, as shapes and figures might appear at a sorcere's world of command or as temples and towers rise like an exhalation before the eyes of a dreamer. The act is an incident in God's existence, and the product stands somehow independently outside Him and goes by itself ; so that His relation to the subsequent unfolding of the cosmic drama is at most that of an interested spectator.[11] This view robbed the universe entirely of its concrete and self-existing nature and reduced it to a mere phantom show.

On the other hand, we have another very important trend of thought which is embodied in idealism or spiritualistic monism. It does not admit the existence of the universe as external to or independent of God, but does not regard it as produced by an act of Divine Will out of nothingness. On the other hand, it is created out of some Spiritual Reality or Spiritual Principles, or God, in

8. James Ward : The realm of Ends, p. 31.
9. William Knight : Aspects of Theism, p. 148
10. Fringle-Pattison : (1920) The Idea of God, pp. 302-303
11. Ibid, p. 303.

some way or other. It denies materially to it and fabricates it with the spiritual threads. We have the expression of this trend of thought in the Subjective Idealism of Berkeley and German Idealism or philosophy of the Absolute as represented by Fichte, Schelling and Hegel.

The subjective idealism of Berkeley refutes the theory of matter as the solid substance as the unknown and unknowable substratum underlying the visible and tangible reality and being the cause of our sensations. It reduces the entire concrete and objective reality to a mere *esse est percipi.*[12] There exists the Infinite Spirit or God and the realm of finite spirits, while nature is the action of the Infinite Spirit on the minds of the finite spirit. The sensible existence with its mountains and rivers, with its sun and stars, is a mere illusion having no existence apart from its being perceived by the understanding.[13] To conceive it as a corporeal objective characterised by extension, solidity, weight and taken as independent of and distinct from their being perceived is only a stupid, thoughtless somewhat.[14] On the other hand all the choir of heaven and furniture of the earth, all the bodies composing the mighty frame of the world have no subsistence without mind, without the Eternal Spirit.[15] In short matter, space and time all have their existence, subsistence and meaning in and through the action of the all-powerful and eternal spirit.

Similar views are maintained by modern idealistic Signor Croce and Signor Gentile. Agreeing with Berkeley, Signor Gentile says: "Reality is conceivable only insofar as the reality conceived is in relation to the activity which conceives it, and in that relation it is not only a possible object of knowledge, it is a present and actual one. To conceive a reality is to conceive, at the same time and as one with it, the mind in which that reality is represented, and therefore the conception of material reality is absurd."[16]

12. George Berkeley: Essays, Principles and Dialogues, Sec. 3
    Berkeley's complete works by A.C. Frazer (1901) pp. xxxii-xxxiii
13. George Berkeley: The Principle of Human Knowledge, Sections 30-31
14. George Berkeley: Essays, Principles and Dialogues, ed. by Mary W. Carkins (1929).
15. Ibid, Sec. 6
16. Signor Gentile: Theory of Mind as Pure Act, tr. by W. Carr. p. 1

German idealism, as presented by Fichte and Hegel, also denies the material existence of the objective reality as it is presented by the Scholastics.[17] Fichte presents the universe as the manifestation of Active Reason, Pure Will, the Moral Ego which is the Absolute Reality, the Thing-in-Itself. The non-ego, the objectified ego, which is posited by the Ego, cannot be conceived as independent of, and apart from, it. Suppress the Ego and it will suppress the world.

Hegel traces the concrete reality or the world of sense as the outcome and manifestation of the Absolute. The Absolute, according to him, is the primordial and self-existing Reality ; it is the most exalted, most comprehensive, fully self-integrated and self-conscious individual. It is the Absolute Notion or Idea or Thought of Thought. It sunders itself into particularity and manifests itself as multiplicity. It is the Essence itself that manifests itself in the world of sense. Nature is a system of logic entities and logical synthesis which with its variety of forms, stages and levels, emerges dialectically or through the process of thesis, antithesis and synthesis from Absolute Notion. But at the same time Hegel does not reduce the world of phenomena to an emptiness, to a mere nullity, illusory nothingness or unreality.[18] It has its ground and source in the Absolute, in the essential nature and essential essence of the Ultimate Idea or Notion. It is appearance but not less significant than the Essence itself. The Essence and appearance do not fall apart as two different entities ; on the other hand, they are one. "It is the one and the same thing put twice, now as essence and now as appearance" and, in spite of it, they are identical. In short, it is the pure Idea which 'passes over' or 'lets itself go' into nature in order to return thence and be with itself as spirit. It is the absolutely undivided and self-sufficing one, the Eternal Being which upholds itself, determines itself, differentiates itself, points itself as its own other.[19]

Iqbal is a monist. He was fully aware of the weaknesses,

17. Fichte : Science of Knowledge (1794), tr. by A.E. Kroeger, p. 798
Science of Ethics (1798), tr. by A.E. Kroeger, p. 67
18. W.T. Stace : The Philosophy of Hegel, pp. 199-220 (1924)
cf. Hegel : Philosophy of Religion, vol. III, pp. 34-36
19. Hegel : Philosophy of Religion, Vol. 3., p. 35 (English translation).

contradictions and inconsistencies of dualism which create a gulf between the Divine Reality and the visible existence, between spirit and matter, between soul and body. In his criticism of the teleological argument he tries to explode the conception of design in nature or deistic teleology and the dualistic interpretation of reality. He traces the whole "wonderland" of matter, life and mind to one fountainhead, to one Supreme Source. He banishes the gulf between God as Creator and the universe as created.

He is a spiritual monist. The reality, according to him, cannot be traced to the physico-chemical configurations, mechanistic units or a closed materialistic system. It cannot be traced to an all-pervading ether, an undifferentiated imperceptible homogeneous plenum which is presented by Haecle as the "Creative Divinity," which begins with the hypotheses and ends with atomic souls. To bridge the gulf between God and universe, Iqbal does not transform God into matter. Quite contrary to it he spiritualises the universe itself..

Universe, according to him, is the Divine creation. It has its origin, source and ground in the creative will and the conscious purpose of God. And God is not a contriver working upon external matter, a *materia prima* which exists as formless and indeterminate reality, independent of, and co-eternal to, the Divine Reality. God is the Absolute, Supreme and Ultimate Reality, the One, the Unity out of which springs the whole plurality, diversity and multiplicity. The universe cannot be explained away as a static fact whose texture is woven out of the dead and inert substances devoid of all purpose, value and meaning. It is on the other hand a living and dynamic reality, a system of interrelated events, an organism organically related to God. It is the manifestation, objectification or articulation of Divine Reality. God is the primary reality underlying the entire cosmos, the visible and non-visible existence. The Universe is entirely inexplicable and meaningless apart from, and independent of, God.

But this assertion about God as the All-comprehending and All-pervading Divine Reality does not go to nullify or negate the sensible world. The sensible world is not the *maya* of Brahaminism,

the inexplicable illusion enveloping the "One." The Sankara school of the Vedanta philosophy presents Brahma as the Absolute and Ultimate Reality and reduces the whole universe to an illusion or phantom show. Brahma, in association and through the instrumentality of the indefinable and inexplicable *maya*, is the cause of the visible existence. Brahma is the ultimate truth and reality and forms the basis for the illusion of the world. *Maya* is the source of materiality, which actually undergoes change, perpetual flux and transformation. The material world is unreal because it is not real transformation of Brahma but a *maya* transformation with Brahma inside as the kernel of truth while *mayá* itself is the inexplicable and indefinable category of the indefinite and unreal.[20]

Likewise, according to Buddhistic idealism, the Absolute is the only reality. The objective existence has its origin in ignorance or *avidya*. It is an illusion and false appearance. It is essence-less just like ignis fatuum or the will-o'-the-wisp.

Iqbal's universe is the real creation of Divine Reality and it is created without an instrumentality foreign to it as the above mentioned schools present in the form of *maya* or *avidya*. It is not an ignis fatuum, and an illusion or a phantom show. It is not a part of the dream of Demurige—something false and delusive. It is real, concrete and objective reality though not an inert stability or a composite of dead and passive elements. God creates the universe out of His own being. It does not come by God's word of power out of nothing. Creation out of nothing gives nothing—*ex nihilo nihil fit*. *De nihilo nihil in nihilum ni possi reverti* It has its direct source and fountainhead in Divine Ultimate Life. It is the revelation of Divine powers: the actualisation of Divine possibilities. It is a partial expression of the infinite inner possibilities of the Divine Creative Activity. It is the self-affirmation of the Ultimate Ego which gives rise to the other or the "not-self." The Ultimate Ego posits the 'not-self,' its opposite, this world of change and flux, of desire and yearning, of love and beauty, in order to have His own manifestation.[21] The Supreme Ego is the Unity and the entire diverse and manifold appearance spring forth and

20. Das Gupta : History of Indian Philosophy, V. III, p.2 (Edition, 1940)
21. Asrar-o-Ramuz, pp. 13-15; Jawaid Nama, p. 7; Zabur-i-Ajam, pp. 219-223

emerge out of His Creative Power. He divides His flame into sparks, His ocean into drops. In order to become the object of love, quest and yearning, He weaves texture of the visible existence out of His own Life. He underlies the whole colourful panorama of spatio-temporal wonderland: the entire rich manifold variety, all the particulars and the individualities, the totality of discreteness and the finite many. His Effulgence has illuminated thousand lamps in this colourful dome of reality. He is the source of the movement of the sun, the moon and the stars, of the whole dazzling fabrication of heaven and earth. The finite reality with its constituent factors and finite selves is the manifestation of the one.[22]

It is an act of His creative will; it is due to Divine self-consciousness. The "not-self" or the "other" comes out of Divine Nature without any instrumentality foreign to His own Being. Iqbal says:

"The body (contour) of being is an effect of the Self; whatever thou seest, is an expression of the hidden powers of the Self.

"When the Self awakened itself, it revealed the world of concepts (determinations).

"A hundred worlds are hidden in its being, its "not-self" comes to being from its self-affirmation (self-expression).

"It has sown the seed of hostility in the world by imagining itself to be other than itself.

"It makes from itself the forms of others in order to increase the delight of strife.

"It slays by the power of its arms that may become conscious of its own strength.

"Its self-deceptions are the essence of life; like the rose it lives by bathing in blood.

"For the sake of one rose it destroys a hundred rose-gardens, for one melody it makes a hundred lamentations".

Thus the Ultimate Ego or God posits the non-ego out of His own Being. He has created opposition out of Himself, by thinking

22. Pas Che Bayad Kard Aey Aqwam-i-Sharq, pp. 10

to be other than Himself. Life of Ego means creation of non-ego and creation means distinction between subject and object, as Fichte puts it, when the Absolute, Ego is absolutely identical with itself, there is nothing to be distinguished, there is no multiplicity. The Ego is every thing and nothing for itself. But the Ego is an Active I; its life lies in the outward striving through which it manages to throw an obstacle in its way. by impinging upon which it is driven back upon itself. By this reflection or return upon itself it attains self-consciousness, that is to say, it becomes an Ego in the real sense.[23]

Here we find the same idea that is expressed by Iqbal in his poetry. Self-consciousness is the nature of the Ultimate Ego which makes distinction of subject and object. The idea of a subject is the idea of an object of which the subject is conscious. The Self, through self-consciousness, produces its object, creates its "other," opens itself into multiplicity, determines, differentiates and posits itself as its 'other'. In the Christian theological language, the "Father knows himself in the Son, that is to say, the Son is the object without which a divine self-consciousness were impossible. In other words, God utters Himself, first becomes articulate, in the Son, who is called on that account the word. There is no existence of God at all without self-consciousness." The same idea is expressed in Quran, according to which God says : 'Let it be, and it is done.' Divine command or Divine thought coincides with the creation itself.

Love forms the very essence of the Ultimate Ego, which necessarily involves separation, differentiation and distinction. It implies in its very essence the emergency of pluralistic scheme, of a whole system of objective existence, of a pageantry of finite individualities, of differentiation between I and Thou without which the Ultimate Ego could not be conceived as a self-conscious Personality. Self-Deremption lies in the very nature of Ultimate Ego, which brings forth the manifold existence to serve as the mirror for Divine reflection or as a stage for the manifestation of Divine grandeur and glory.[24] This idea corresponds to the famous Hadith :

23. J.G. Fichte : The Science of Ethics, Tr. by Kroeger, 1907, pp. 37, 44-47, 65 (The Popular Works). cf. J.G. Fichte (tr. by W. Smith) 1889, J.G. Fichte : The Science of Knowledge (tr. by Kroeger) 1889, pp. 10-11
24. Zabur-i-'Ajam, pp. 2 9-220

"I was a hidden treasure. I desired to be known, so I created the creation in order that I might be known."

All this fully elucidates that Iqbal professes spiritualistic monism, a thorough idealistic position. His universe is constituted of the sparks of the Divine Fire ; it is fabricated out of the rays of the Divine Light. The Ultimate Ego is depicted as a non-spatio-temporal Reality to which external reality ceases to exist as a confronting "other." It is the structure of events possessing the character of creative flow.[25] It is one continuous act broken up by thought into a plurality of objects mutually exclusive. It is a systematic mode of behaviour in the life of the Ultimate Ego and as such is organically related to Him. It is to God as character is to human self. It is a passing phase of Divine Consciousness, a fleeting moment of Divine Life".[26] It is only when we look at the act of creation as a specifie event in the life-history of God that the universe appears as an independent "other." From the standpoint of the all-inclusive Ego, there is no other".[27]

Hence the universe partakes of the essence of the Ultimate Reality, because it proceeds from it. It is constituted of egoes which proceed from the Ultimate Ego. He says : "I have conceived the Ultimate Reality as an Ego and I must now add that from the Ultimate Ego only the other egoes proceed. The creative energy of the Ultimate Ego in Whom thought and deeds are identical, functions as ego-unities. The world in all its details, from the mechanical movement of what we call the atoms of matter to the free movement of thought in the human ego, is the self-revelation of 'Great-I-am'. Every atom of Divine Energy, however low in the scale of existence, is an ego. But there are degrees in the expression of egohood. Throughout the entire gamut of being runs a gradually rising note of egohood until it reaches its perfection in man".[28] The same idea he presents in Zabur-i-Ajam.[29] These egoes with a hierarchy of grades form the warp and woof of visible reality. The egoes of lowest degree appear as atoms and molecules out of which evolve life, mind and consciousness.

25. Reconstruction of Religious Thought in Islam, p. 46
26. Ibid, p. 57
27. Ibid, p. 78
28. Ibid, p. 72
29. Zabur-i- Ajam, p. 224

Thus the universe is not explicable or intelligible apart from the Ultimate ego. Iqbal agrees with Berkeley when he refutes the theory of matter as the solid substance and unknow and unknowable substratum underlying the visible and tangible reality and being the unknown cause of our sensations. According to this theory, as presented by Locke and his followers, perceptions are illusion and do not disclose nature in its real and genuine essence. But their cause lies in matter or material things which, as unverifiable and imperceptible entities, produce them.

This theory divides nature into secondary and primary qualities, into mental states and unknown and unknowable substance. Iqbal emphasises: "If physics constitutes a really coherent and genuine knowledge of perceptively known objects, the traditional theory of matter must be rejected for the obvious reason that it reduces the evidence of our senses, on which alone the physicist as observer and experimenter must rely, to the mere impressions of the observer's mind. Between nature and the observer of nature, the theory creates a gulf which he is compelled to be bridged over by resorting to the doubtful hypothesis of an imperceptible and causing our sensation by some kind of impact. In the words of Professor Whitehead, the theory reduces one half of nature to a dream and the other half to a conjecture".[30] Iqbal refutes the existence of objects *as ideas* constructed by the subjective states caused by imperceptible entities.

Iqbal also agrees with Hegel insofar as he traces the external reality to the Divine Reality. According to Hegel, nature, with its variety of forms, stages and levels, emerges dialectically from Absolute Notion, Idea or Thought. But Hegel's world of sense is identical with the Ultimate Notion or Idea and is destined to be ultimately resolved in it. Iqbal's world is constituted of egoes proceeding from the Infinite Ego, is a manifestation of the Divine Reality, has its being, fulfilment and realisation in it; but it is never identified with it and is not going to lose itself in the Divine Reality. It is the result of the self-deremption of the Infinite Ego and is inseparably related to it. But at the same time it is eternally differentiated from it.

30. Reconstruction of Religious Thought in Islam, pp. 34-35.

His position is rather closer to the Bhaskara School, one of the famous schools of Indian philosophy. Bhaskara sets aside the doctrine of *maya* as self-contradiction and as a false, preposterous nonsense incapable of describing the visible and tangible world. According to him, material existence cannot be explained as the *maya* transformation even with Brahma inside it as the kernel of truth. It has its being and existence in the real modification and transformation of Brahma's own nature through his diverse powers, his will, knowledge and omnipotence. Hence, it is not a mere nullity or illusion, "the hare's horn" or "the lotus in the sky." It is the real creation of God or Absolute and partakes of Divine Essence. It is a manifestation of the Divine Reality as the waves are a manifestation of the power of the sea. God transforms Himself as the milk gets curdled.[31] But Bhaskara does not identify the universe with God.

Thus both Iqbal and Bhaskara agree insofar as they define the universe as spiritual manifestation, as spiritual transformation and as spiritual in its ultimate nature. They also do not identify God with the world. God remains transcendental and his nature remains unimpaired. Both the thinkers use the metaphor of fire for the Divine Reality and the metaphor of sparks for the diverse and manifold sensible existence, the former dividing itself into the latter. But, in spite of using the word division, both of them conceive God as partless. Bhaskara says: "There is no inconsistency in God's transforming Himself into the world, though He is partless; for He can do so by various kinds of powers. He possesses two powers; by the one He becomes the world of enjoyables (*bhogya-sakti*) and by the other individual souls and enjoyers (*bhokter*); but, in spite of this modification of Himself, He remains unchanged in His own purity; for it is by the manifestation and modification of His Powers that the manifestation of the world as the enjoyable and the enjoyer takes place. It is just as the sun sends out its rays and collects them back into it, but remains in itself the same."[32] Iqbal's God also, as we already have observed, creates through Self-deremption, through the manifestation of His inexhaustible and immense powers, through His Creative Will, Knowledge, and Omnipotence. His flame divides itself into sparks and sunders itself into particulars. But He

1. Das Gupta: A History of Indian Philosophy, volume 3., pp. 4-6.
32. Ibid, pp. 5-6

remains partless, a perfect Individual, closed off as an ego, peerless and unique, which allows no detachment of parts.

But there is a great difference between the two thinkers. Iqbal is a great theist, an apostle of the Divine Individual Personality from which the world of matter is eternally differentiated. Bhaskara, on the other hand is a pantheist. His Absolute or Brahma is the formless and indeterminate Reality. Moreover, the world with all its diversity emerges from it and is destined to return in its entirety to its indeterminate source or the formless Brahma, thus, dissolving itself in the Infinite Spirit and losing therein as the salt loses itself in the water.[33]

Here it will be not out of place to trace some influence of Plotinus on Iqbal. Plotinus holds a very significant place in Greek philosophy and has wielded considerable influence directly and indirectly on his successors including Muslim thinkers. Iqbal knew the philosophy of Plotinus and was inspired by those who had been deeply influenced by him. Due to this direct and indirect influence on Iqbal there is a very close resemblance between him and Plotinus.

Plotinus combats materialism as well as dualistic interpretation of reality. He presents spirit, soul and matter as the product and outcome of the same reality, as the rungs of the same ladder. God, according to him, is the Perfect Unity, the Absolutely Simple, Structureless and Indivisible One to Whom nothing can be related as foreign, and independent. The whole spiritual kingdom and the existential scheme proceed from His super-abundance.

The universe emanates (issues forth) from it just as the multiplicity of spray spontaneously gushes out from artesian fountain or as the multiplicity of rays radiates and overflows from the exuberance and abundance of the sun without any loss to its source. The Primordial and Original Unity, the One, or God, out of the excess of energy sends forth an image of Himself which, with an involuntary movement, turns to its original source in order to contemplate and have a vision of Him and thus becomes the intellectual principle.

33. Das Gupta : A History of Indian Philosophy, vol. 3, p. 10

The image that generates from God is designated as the spiritual world or the realm of essences. It consists of a hierarchy of essences and includes all forms down to the inorganic matter. This reflection of God or the realm of essences, by virtue of its vision of God, attains a resemblance with Him and repeats His act of pouring out vast energy. This second overflow which springs forth from the first generation is called the active power or soul. It arises as the idea and act of the motionless Intellectual Principle which itself springs from its motionless prior. It represents the Divine Intellect as the Divine Intellect represents its prior, the One or God. It turns its gaze towards Intelligence, and thus is illuminated by it and, having intelligible essences as its model, creates the world by overflowing and having a downward movement.

This process of emanation goes on until we have inertia or inorganic matter. Matter is the lowest rung in the ladder of this creative process. The universe is genetically related to the generative hierarchical scheme. We have "an outgoing process in which unfailingly each Principle retains its own seat while its offshoot takes another rank, a lower rank, though on the other hand everything is in identity with its prior as long as it holds that contact."[34]

Thus Plotinus refutes materialism as well as the dualistic conception of reality. He reduces the spiritual as well as physical reality to God. Matter only forms the latest stage of Divine emanation or overflow. Iqbal likewise traces the whole existence to God, Who is the All-inclusive and All-comprehensive Reality, According to Iqbal, the universe does not emanate from God as rays flow from light. God creates it consciously and purposively. He creates because creation is necessary for the manifestation of His Glory.

This idea is in consonance with the tradition of the Prophet. according to which God "was a hidden treasure, He desired to be known and He created the creation." Again Iqbal does not present the generative hierarchical scheme. God creates everything directly without any intermediary and the created things are in accordance with the possibilities or ideas which subsist in Him.

34. Plotinus Enneads, vol. 2 (1)

According to all these thinkers, the universe is necessary for the manifestation of Divine Powers and Possibilities. In the universe, as Iqbal presents it, we have partial manifestation of the infinite inner possibilities of the Divine Creative Activity. According to Plotinus also, God or the One manifests Himself through the whole generative hierarchical scheme. He manifests Himself through the spiritual world as the sun manifests itself through the rays radiating from it or as the artesian manifests itself through the multiplicity that gushes out of it. Matter forms the lowest point in the scale of the existence. It is dark and dead,[35] indeterminate and formless, devoid of every attribute except privation.[36] "Its being, when one tries to conceive it, appears as not-being; it is a fugitive bubble . . . and so are the things that appear to be in it, mere shadows in a shadow—the copies and shadows of real things which pass in and out of it, come into it as into a formless shadow. They are seen in it because it has no form of its own. They seem to act upon it, but they produce nothing; for they are feeble and weak and have no power of resistance. But neither has matter any such powers; so they go through it like water without clearing a passage."[37] In short, matter is an antithesis of God—the Absolute Actuality; it is pure potentiality without any potency.

But in spite of it matter is not absolute nothing or pure negativity. It has no reality, but still it is a fact that it is produced by the First Actuality and the Absolute. It is a necessary outcome of Divine Life and is created by Him in order that the activities of soul and spirit might become actualities.[38] Matter plays the important role insofar as the emergence of the phenomenal existence is concerned. The phenomenal world is created by the Universal Soul, through the medium of nature that is the moving power, the active faculty, its outer life and the expansion of its energy. But creation is not possible without matter. Sensible world is the reflection of the spiritual world in the mirror of matter. Nature as the lowest of the spiritual existence and having the source of its activity in Soul receives forms from above and casts

35. W.R. Inge: The Philosophy of Plotinus, vol. 1, p. 136
36. Ibid, pp. 129, 131 and 134
37. Ibid, p. 130.
38. Ibid, p. 136

their reflection upon matter.[39] And this reflection of the spiritual in the mirror of matter forms the sensible world.[40] Apart from it, even spirit and soul cannot maintain their levels without matter to irradiate it and to cast reflection of forms upon it. They cannot actualise their will-activities without it and are liable to be absorbed to their original source.

This brief sketch shows that everything, spirit, soul and matter proceed from God or the One and forms the warp and woof of the entire creation—visible and non-visible. God as the Transcendent and Immanent Reality comprehends and includes the entire spiritual and sensible existence. It is from Him that the universe proceeds as the necessary manifestation of His Thought, Will and Eternal Perfection.[41]

Plotinus presents the dynamic conception of the Reality. He depicts God as the Highest Life. The spiritual world is full of life, activity and ceaseless creativeness.[42] He characterises Soul with continual movement, the movement which is characterised with meaning. He infuses change and movement in the phenomenal world. In short, the graduated scale of Reality implies movement and purposive will.[43] The duration of God is essentially characterised with permanence. The movement in the spiritual world and soul world also is in harmony with permanence and stability. In the phenomenal world this movement becomes flux and fluidity in which strife and opposition take the place of harmony, and eternity is replaced by time. Thus, according to both the thinkers, Plotinus and Iqbal, the universe is dynamic, is organically related to God, is Divine manifestation. It is not some abstract nonentity, but a living and concrete reality. It also cannot be taken as the spiritual flux or the moving image of the realm of "ideas, of perfect forms, of stable beauty and perfection . . . faultily faultless, icely regular and splendidly null."[44]

39. W.R. Inge: The Philosophy of Plotinus, vol. 1, p. 155
40. Ibid, p. 147
41. Ibid, p. 147
42. Ibid, pp. 37-49 vol. 2. (Lectures XIV-XVI)
43. Ibid, vol. 2, p. 67
44. Ibid, vol. 2, p. 130

Both of them have a sense of chill at the sight of this beautiful marble-like reality. According to them, the universe is dynamic and has its source in the Dynamic Reality, in the Divine Will, Thought and Life. It cannot be conceived as opposed and external to God. God remains All-Powerfull, All-Comprehensive to Whose Golden Feet everything is bound and Whose Glory shines throughout the visible existence.

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CHAPTER V

MATTER, SPACE AND TIME

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It has been made fully clear that, according to Iqbal, the material world cannot be explained in terms of matter—a dead stuff, soulless, divisible and diametrically opposed to spirit confronting, and co-eternal with, God who operates upon it only from the outside and as if from a distance. It cannot be accounted for in terms of a static and fixed reality, a mass of pure materiality, constituted of solid and immobile facts, self-identical and self-contained, passive entities, situated in a region of some a-dynamic void, entwined in a uniform relational system from infinity to infinity and eternity to eternity. He rejects Locke's matter as something extended and offering resistance, which is the unknown and unknowable cause underlying the whole visible and tangible world. Like Whitehead, he agrees with George Berkeley when he criticises Locke for bifurcating nature into two halves, the mental impressions and unverifiable entities which produce these impressions for creating a gulf between nature and the observer of nature. He explains : "If Physics constitutes a really coherent and genuine knowledge of perceptively known objects, the traditional theory must be rejected for the obvious reason that it reduces the evidence of our senses, on which alone the physicist as observer and experimenter must rely, to the mere impressions of the observer's mind. Between Nature and observer of nature, the theory creates a gulf which is compelled to be bridged over by resorting to the doubtful hypothesis of an imperceptible something, occupying the absolute space like a thing in a receptacle and causing our sensations by some kind of impact — the theory reduces one-half of nature to a dream and the other half to a conjecture."[1]

1. Reconstruction of Religious Thought in Islam, pp. 34-35. ch. (White head : The Concept of Nature)

Iqbal supplements this argument against the traditional conception of matter with the theory of relativity which, as Russel says, has rendered the most severe blow to the traditional notion of substance. The theory of relativity with its relentless logic refutes the conception of absolute Time and absolute geometrical Space. According to Newton, space is an immovable and immutable empty receptacle, homogeneous and the same all through and in all its directions from eternity to eternity and infinity to infinity.[2] It is filled with the fixed and universal "ether", the jelly-like substance with knots and entanglements in it which transmit throughout it an agitation of stresses and strains. Ether with its properties of a jelly, with its cohesion and continuity, flexibility and intertia forms the matter of commonsense.[3] Every bit of matter endures self-identically in space, has its own qualifications and occupies a limited region. The essential relationship between these bits of matter is spatial because it is imposed upon them by the absolute Space in which they are eternally contained. Geometry investigates the spatial capacity of the space for imposing relationship upon the bits of matter.[4] "Locomotion of matter involves change in spatial relationship. It involves nothing more than spatiality and passive support of qualification."[5] The movement and relationship of bodies can be expressed in exact geometrical figures.

Time also, according to Newton, is absolute, flowing uniformly in itself and without any reference to any external object whatsoever. "All motions may be accelerated or retarded, only the flow of absolute time cannot be changed. The same duration and the same persistence occurs in the existence of all things, whether the motion be rapid, slow or zero."[6] Thus, according to Newton's theory, space and time are absolute and objective realities independent of our perceiving mind.

Einstein refutes the absolute character of both space and time and makes them both relative to the observer's position or the

2. Whitehead : Nature and Life, p. 12
3. Ibid, pp. 28-29
4. Ibid, pp. 17-18
5. Ibid, p. 18
6. Razi-ud-din : Iqbal's Conception of Time and Space. Published in "Iqbal As a Thinker", pp. 19-20

body of reference which is in motion. Bodies in which observers or points of reference occupy their place also are in motion, each having a different velocity and speed. A point on earth, for instance, rotates with a certain velocity round the centre of the earth while the earth again rotates round the sun. The sun itself is not stationary but moving with reference to some star which itself is in motion with reference to some moving centre of reference."[7] Time and space differ according to different bodies of references with their relative positions and relative motions. For example, a train in motion will appear a little shorter to a moving observer compared to what it would appear if he were at rest, while the time taken by the train to pass him will appear a little longer than it would appear to a stationary object.[8] The variations of time and space are joint variations, happening simultaneously but in opposite directions, one becoming more while the other less. Time expands while space contracts in inverse proportion according to the rate of motion of a moving body of reference or a moving observer.[9]

This theory merges time into space-time and leaves no place for the old solidity of pure materiality—an enduring substance situated in an absolute void.[10] It destroys on the one hand tne objectivity of nature and on the other the substance as the simple location in space which led to materialism in classical physics.[11]

With its triumph the entire structure of absolute space and time collapsed and its place was taken by the dynamic reality. The place of matter conceived as composed of permanent, self-identical elements interconnected by stresses and moving in space, was taken by matter as identical with energy which is sheer incessant activity. As Whitehead puts it, "the motion of empty space, the mere vehicle of spatial interconnections has been alienated from recent science. The whole spatial universe is a field of force, or in other words, a field of incessant activity".[12]

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7. J. C. Smuts: Holism and Evolution (1926), p. 25
8. Holism and Evolution, p. 26
9. Ibid, p. 26
10. Reconstruction of Religious Thought in Islam, p. 35
11. Ibid, p. 39
12. Whitehead: Nature and Life, p. 27

of time. The absurdity of this conclusion is due to the fact that they looked at the subject of their enquiry from a wholly objective point of view. They took no lesson from the history of Greek thought, which had adopted the same point of view without any results. In our own time Newton described time as 'something which in itself and from its own nature flows equally.' The metaphor of streams implied in this description suggests serious objections to Newton's equally objective view of time. We cannot understand how a thing is affected on its immersion in this stream, and how it differs from things that do not participate in its flow. Nor can we form any idea of the beginning, the end, and the boundaries of time if we try to understand it on the analogy of a stream. Moreover, if flow, movement, or 'passage' is the last word as to the nature of time, there must be another time to time the movement of the first time, and another which times the second time, and so to infinity.. Thus the motion of time as something objective is beset with difficulties".[19]

Iqbal, like Bergson, starts with psychological analysis. It is in the mirror of conscious experience that he asks us to get the glimpses rather the vision of the whole existence including matter, space and time.

Psychological experience shows perpetual change and movement in this conscious life. He agrees with Bergson when he says: "I pass from state to state. I am warm or cold, I am merry or sad. I work or do nothing. I look at what is around me or I think of something else. Sensations, feelings, volitions, ideas—such are the changes into which my existence is divided and which colour it in turns. I change, then, without ceasing.[20] Thus our inner life is revealed as constant change and mobility, a movement from the centre outwards.

On the analogy of conscious experience, Iqbal goes on to prove movement in the universe and Divine Reality. The reality thus revealed, like the Elan Vital of Bergson, resembles the huge current which starts from the centre and spreads outward. But while Bergson explains it as a creative vital impetus or Elan Vital

19. Lectures, p. 74-75
20. Creative Evolution, p. 1

as unilluminated by ends and purposes.[21] Iqbal depicts it as a self-determined, self-conscious essentially creative and purposive reality.[22] Movement characterises the finite no less than the Infinite Self and it is the essence of the material world. The Ultimate Self, which is the All-inclusive and All-pervading Reality, comprehends pure duration, and material existence is its lowest manifestation which has not reached the level of self-consciousness. The material existence is constituted of the egoes of the lowest degree, is organically related to the Infinite Ego and forms an organism itself. Iqbal writes: "Nature is not a mass of pure materiality occupying a void. It is a structure of events, a systematic mode of behaviour, and as such organic to the Ultimate Self. Nature is to Divine Self as character is to the human self. In the picturesque phrase of the Quran, it is the "habit" of Allah. From the human point of view it is an interpretation which, in our present situation, we put on the creative activity of the Absolute Ego. At a particular moment in its forward movement it is finite; but since the self to which it is organic is creative, it is liable to increase, and is consequently boundless in the sense that no limit to its extension is final. Its boundlessness is potential not actual. Nature, then, must be understood as a living, ever-growing organism whose growth has no final external limits. Its only limit is internal, i.e., the Ultimate Self which animates and sustains the whole existence."[23] The same idea has been expressed in the Zabur-i-'Ajam.[24]

It means that matter is not inert and extended substance governed by physical and mechanical laws. There is nothing solid, discrete and inert, nothing fallow or sterile in its constitution. The ego-unities which form the very basis of the universe are living and spontaneous, fluid and dynamic. In short, movement is its very essence while solidity is mere appearance.[25] Movement is original while immobile and static things are derived from it. Iqbal here takes support from physical science which reduces atom to electricity. Above all immediate experience gives first hand

21. Creative Evolution, pp. 50-60
22. Reconstruction of Religious Thought in Islam, pp. 53-56
23. Ibid, pp. 57-58
24. Zabur-i-'Ajam, pp. 216
25. Bal-i-Jibril, Saqi Nama, p. 171

evidence of movement and tends to prove the universe not as a collection of solid and immobile things but as an act—"We can derive things from movement, we cannot derive movement from immobile things. If, for instance, we suppose material atoms, such as the atoms of Democritus, to be the original reality, we must import movement into them from the outside as something alien to their nature. Whereas if we take movement as original, static things may be derived from it. In fact, physical science has reduced all things to movement. The essential nature of the atom in modern science is electricity and not something electrified. Apart from this, things are not given in immediate experience as things already possessing definite contours; for immediate experience is a continuity without any distinctions in it. What we call things are events in the continuity of Nature which thought spatializes and thus regards as mutually isolated for purposes of action. The universe which seems to be a collection of things is not a solid stuff occupying a void. It is not a thing but an act."[26]

The question may arise what is the difference between soul and body as both of them have been described as acts? Iqbal makes the distinction between the two. The acts of which the ego is constituted are characterised with spontaneity and freedom and the acts composing the body repeat themselves. It is the accumulated action or habit of the soul and is undetachable from it. It is a permanent element in the life of consciousness and appears from the outside as something stable.[27]

The act of the Ultimate Ego is constituted of the egoes, because only egoes proceed from an Ego. Thus matter is a colony of egoes of a low order out of which emerges the ego of a higher order, when their association and interaction reach a certain degree of co-ordination.[28] Thus matter is not something alien to God. It is the garment, the veil which God weaves out of His very essence.

This means that matter is not inert, situated in some a-dynamic void, in absolute space. There is no absolute Space. Its atomic

26. Reconstruction of Religious Thought in Islam, pp. 52-53
27. Ibid, pp. 105-106
28. Ibid, pp. 105-106

appearance is relative to, and depends upon, subjective constitution. Iqbal appreciates Ouspensky's position. According to Ouspensky, space is one dimensional for the animals who possess sensation only just like snail.[29]

The animal which has the power of perception perceives the world as a surface. It is two dimensional. Man is three dimensional. He perceives the world as a surface but he can conceive the third dimension. Animal cannot measure the three dimensions and accepts the surface as it appears to it. A cube cannot be measured without the help of memory and power of conception. We measure it in one direction and keep in mind the two other dimensions, i.e., remember them. But we can keep them in mind only as concepts which animal cannot. Thus the animal having no concepts is two-dimensional only. It cannot perceive angles and curved sufaces. As it moves on the curved surface, the new lines appear and disappear. Thus the third dimension lies for it in future while man can perceive them simultaneously.[30] Thus space is not objective and absolute. It depends upon the psychic constitution.

Among Muslim thinkers Iraqi also takes the relativistic view of space and time. He divides space according to the different grades of reality. There are three kinds of space, the space of material bodies, the space of immaterial beings and the space of God. Again he divides the space of material bodies into three kinds. Firstly, we have the space of gross bodies of which we predicate roominess. In this space movement takes time, bodies occupy their respective places and resist displacement. Secondly, there is the space of subtle bodies, e.g., air and sound. In this space too bodies resist each other and their movement is measurable in terms of time which, however, appears to be different from the time of gross bodies. Thirdly, we have the space of light. The light of the sun instantly reaches the remotest limits of the earth. Thus in the velocity of light time is reduced almost to zero. It is, therefore, clear that space of light is different from the space of air and sound. Iqbal, however, says there is a more effective argument

29. Ouspensky: Tertium Organum pp. 106-107. Dr. Ishart Hasan Enver: The Metaphysics of Iqbal (1944) pp. 12-13
30. Tertium Organum, pp. 101-107., The Metaphysics of Iqbal, pp. 12, 13

than this. The light of a candle spreads in all directions in a room without displacing the air in the room and this shows that space of light is more subtle than the space of air which has no entry into the space of light. In view of the close proximity of these spaces, however, it is not possible to distinguish the one from the other except by purely intellectual analysis and spiritual experience. Again in the hot water the two opposites—fire and water—which appear to interpenetrate each other cannot, in view of their respective natures, exist in the same space. The fact cannot be explained except on the supposition that the spaces of the two substances though closely proximate to each other are nevertheless distinct. But while the element of distance is not entirely absent, there is no possibility of mutual resistance in the space of light. The light of a candle reaches up to a certain point only and the lights of hundred candles intermingle in the same room without displacing one another.[31]

Apart from the spaces of material bodies, he presents the varieties of spaces of immaterial beings, i.e., angels. Although the immaterial beings can easily pass through space walls, they cannot altogether dispense with motion which means imperfection in spirituality. The element of distance is present here. The highest point in the scale of spatial freedom is reached by human soul which is neither at rest nor in motion.

Lastly we have Divine space which is free from all dimensions and constitutes the meeting point of all infinites.[32]

According to Iqbal, this intellectual interpretation of space is an attempt on Iraqi's part to reach the concept of space as a dynamic appearance. But due to his ignorance of mathematics and lack of psychological analysis, the natural prejudice in favour of the traditional idea of fixed universe continued and he could not see the full implications of his thought and presented space as something given.[33] "His mind seems to be vaguely struggling with the concept of space as an infinite continuum,"[34] observes Iqbal.

31. Reconstruction of Religious Thought in Islam, pp. 135-136
32. Ibid, pp. 135-137
33. Ibid, p. 138
34. Ibid, p. 137

For Iqbal the universe as a phase in the life of God is growing and dynamic. Space is the dynamic appearance. There is no absolute space, given and static. He equally rejects the plurality of the space orders as presented by Iraqi.

Iqbal puts greater emphasis upon time. Time is more fundamental than space; it is related to space as soul is to body. It is the mind of space.[35] The serial time is relative but the real time or pure duration is the matrix of the whole universe. Iraqi could not realise this point due to his objective approach. In the same way as he presents the stratification of space, he gives the different varieties of time relative to varying grades of beings. The time of the gross bodies is serial-divisible into past, present and future. Its nature is such that as long as one day does not pass away the succeeding day dose not appear. The time of immaterial beings is also serial in character, but its passage is such that a whole year in the time of gross bodies is not more than a day in the time of an immaterial being. The highest scale we have in the Divine Time. The Divine Time is absolutely free from the quality of passage and does not admit of divisibility, sequence and change. It has neither beginning nor end; it is above eternity. The eye of God sees all the visible, and His ear hears all the audibles in one indivisible act of perception.

Here again, Iraqi presents the conception of a block universe. "Iraqi conceives God's relation to the universe on the analogy of the relation of the human soul to the body; but instead of philosophically reaching this position through a criticism of the spatial and temporal aspects of experience, he simply postulates it on the basis of his spiritual experience. It is not sufficient merely to reduce space and time to a vanishing point-instant. The philosophical path that leads to God as the omnipsyche of the universe lies through the discovery of living thought as the ultimate principle of space-time. Iraqi's mind, no doubt, moved in the right direction: but his Aristotelian prejudices, coupled with a lack of psychological analysis, blocked his progress. With his view that Divine Time is utterly devoid of change—a view obviously based on an inadequate analysis of conscious experience—it was not possible for him to discover the relation between Divine Time and

35. Reconstruction of Religious Thought in Islam, p. 137

serial time, and to reach through this discovery, the essentially Islamic idea of continuous creation which means a growing universe.[36]

According to Iqbal, Iraqi's failure lies mainly in his objective approach which can solve the problem only partially. Only self-analysis can reveal the true nature of time. Self-analysis reveals that the self in its inner life moves from the centre outwards. It has two sides, efficient and appreciative. The efficient self is the practical self which is related to the spatial world, the external order of things which determines our passing states of consciousness and stamp on them their own feature of mutual isolation. It discloses itself as a series of specific and numerable states. It lives in serial time—measurable and undistinguishable from space. Its time is like a straight line composed of spatial points external to one another like so many stages in a journey.

Iqbal agrees with Bergson in regarding this time as unreal and spurious and the existence in this time as spurious existence.[37] The serial time is the artificial construction of the ego for its practical purposes. Our intellect, based, as it is, upon our sense-perception, cannot grasp eternity and divides it into moments. It manufactures nights and days, mornings and evenings. It cannot understand the flame in its entirety and reveals it in dying sparks.[38] Intellect divides the very unity into multiplicity due to which we have numerables. It deals with the categories of immobility, ignores the kernel and confines itself to shell. It divides one reality into hundred pieces and brings out the distinction of being and becoming, change and permanence.[39] Thus the fetters of serial time are forged by our own material engagements and practical necessities and give mechanical turn to our life. Iqbal exclaims at this self-created bondage and slavery :

Look, O thou enthralled by Yesterday and Tomorrow,
Behold another world in thine own heart,
Thou hast sown the seed of darkness in thy clay.
Thou hast imagined Time as a line :

36. Reconstruction of Religious Thought in Islam. pp. 137-138
37. Ibid, pp. 48-49
38. Zabur-i-'Ajam, p. 229
39. Ibid, p. 216

Thy thought measures length of Time
With the measure of night and day,
Thou hast extended Time, like Space.
And distinguished Yesterday from Tomorrow.
Thou hast fled, like a scent, from thine own garden;
Thou hast made thy prison with thine own hand.[40]

Thus serial time depends upon our intellect which in turn depends upon the constitution of our sense organs. It is relative and subjective and may change with the change of our constitution and senses. The change of the senses will change the nature of the universe. Its immobility, change, quantity and quality will assume quite different meaning.[41]

A deeper analysis of conscious experience gives us the appreciative self which due to our absorption in the external world goes into abeyance. Our efficient self weaves a veil for its face. We have its glimpses when in the moments of profound meditation we sink into our deeper self and reach the inner centre of experience where the states of consciousness are shorn of numerical distinctness and spatial character. They interpenetrate or melt into each other. They form an organic unity. "The unity of the appreciative ego is like the unity of the germ in which the experiences of its individual ancestors exist not as a plurality, but as a unity in which every experience permeates the whole. There is no numerical distinctness of states in the totality of the ego, the multiplicity of whose elements is, unlike that of the efficient self, wholly qualitative. There is change and movement, but this change or movement is indivisible; its elements interpenetrate and are wholly non-serial in character. It appears that the time of the appreciative self is a single 'now' which the efficient self in its traffic with the world of space, pulverizes into a series of 'nows' like pearl beads in a thread. Here is, then, pure duration unadulterated by space."[42]

This time is not made up of homogeneous moments subject to mechanical repetition, which makes conscious experience a mere delusion. It is the vital activity, the life in its original purity

40. The Secret of the Self, p. 80-82
41. Zabur-i-'Ajam, p. 236
42. Reconstruction of Religious Thought in Islam, p. 49

with no distinction of past, present, future in it. It is an eternal now, the past is not left behind and the future works as an open possibility. It means a creative activity which gives birth to what is absolutely free and original, novel and unforeseeable.[43]

Iqbal tries to differentiate this real time from serial time with the help of the following verses from the Quran:

'And put thou thy trust in Him that liveth and dieth not, and celebrate His praise who in six days created the Heavens and the earth and what is between them, then mounted His Throne—the God of mercy'.(25:60)

'All things We have created with a fixed destiny: Our command was but one, swift as the twinkling of an eye.' (54:50)

It means simply that the movement underlying creation, if viewed from outside or apprehended intellectually, is a process lasting through thousands of years. One Divine day becomes equal to 1,000 years in the terminology of the Quran and the Old Testament. From another point of view, it is a single indivisible act, 'swift as the twinkling of an eye'. This inner experience of pure duration cannot be expressed in language which is shaped on the serial time of our efficient self.

Iqbal gives another point to elucidate this position. According to physical sciences, the cause of our sensation of red is the rapidity of the electro-magnetic wave-motion, the frequency of which is 400 billions per second. If we observe it from the outside and count it at the rate of 2,000 per second, which is supposed to be the limit of the perceptibility of light, it will take you more than 6,000 years to finish the enumeration. But in a single momentary mental act of perception we hold together a frequency of wave-motion which is practically incalculable.[44]

Time in the sense of pure duration is the real time. It is not the time as conceived by McTaggart. According to McTaggart, time is not real because every event is past, present and future. For example, Queen Anne's death is an event past to us, present to

43. Reconstruction of Religious Thought in Islam, p. 50
44. Ibid, pp. 50

her contemporaries and future to William III. Thus this event combines in it characteristics which are mutually incompatible. Iqbal says that McTaggart assumes the serial nature of time as final. Time regarded as a straight line, part of which has been traversed and left behind and part of which lies yet to be traversed, means a static absolute, holding the ordered multiplicity of fully shaped cosmic events, revealed serially, like the pictures of a film, to the outside observer.

Time when taken as a pure duration or creative movement means an organic whole which holds future as an unrealized possibility. This unrealized possibility lies in the nature of Reality and is included in it as an event only when, in the course of its becoming, it reaches the point of the actual happening of that event. Again, an event cannot mean to combine in it the incompatible characteristics when it is described as past and present. "When an event X does happen it enters into an unalterable relation with all the events that have happened before it. These relations are not at all affected by the relations of X with other events which happen after X by the further becoming of Reality. Hence there is no logical difficulty in regarding an event as both past and present."[45] Real time is not serial time. It is pure duration—change without succession which McTaggart's argument does not touch. "Serial time is pure duration pulverised by thought—a kind of device by which Reality exposes its ceaseless creative activity to quantitative measurement. It is in this sense that the Quran says: "And of Him is the change of night and day."[46]

It is in this sense that time or *Dahr*, according to a famous saying of the Prophet, is identified with God and is regarded by Muhyuddin Ibn al-'Arabi as one of the beautiful names of God. It does not mean the atomic time, according to which God becomes life in the making as presented by Prof. Alexander.[47] Time of the Ultimate Ego is change without succession, which appears atomic because of the creative movement of the ego. In the words of

45. Reconstruction of Religious Thought in Islam, p. 59
46. Ibid, pp. 59-60
47 Ibid, p. 74

Mir Damad and Mulla Baqar time is born with the act of creation by which the Ultimate Ego realizes and measures the infinite wealth of His own undetermined possibilities. Thus, on the one hand, the ego lives in eternity which means non-successional change and on the other serial time which is organically related to eternity in the sense that it is a measure of non-successional change.[48]

Time taken in this sense is the source of all existence. It does not depend upon the movement of the sun and the stars or upon the passage of nights and days. On the other hand, the entire movement of the sun and the stars and the passage of nights and days depend upon it.[49] It is the matrix of the heaven and the earth and all that they contain. Man and universe with all their history are fabricated out of its stuff, and form its pictorial representations and colourful expressions. It combines in it change and permanence, comprehends the past, the present and the future.[50]

The real time as described above is the matrix of the sun and the stars. But it is not the very stuff of Reality as Bergson holds. It is the creative activity of God. God holds in Him the infinite possibilities. Time is the revelation of these possibilities. It can be understood on the analogy of our own self which moves from possibitity to actuality, from the appreciative state to the state of efficiency.

Iqbal denies change with succession to God. But as God is the self-conscious Ego, the Great I-am, we can conceive his creative activity as a *manifold of attention.* As God is Eternal and All-inclusive and His activities are determined by His own purposive consciousness, they have continuity and inclusiveness and do not admit of exclusiveness and isolation. Even the serial time in this sense becomes a living movement and a purely conscious process. It can neither be conceived as something in which consciousness passes nor as a procession which passes before consciousness. It becomes a conscious process itself. It is in this sense that

48. Reconstruction of Religious Thought in Islam, p. 77-78
49. Ibid, Asrar-o-Ramuz, pp. 83-85.
50. Pyam-i-Mashriq, pp. 102-103

Iqbal calls the serial time as the measurement of the Divine possibilities.

According to Iqbal self is prior to time. Time is the living and creative activity of God. Here Iqbal parts company with Bergson, who identifies time with reality. When Bergson says reality is flowing, he means that change, movement and becoming is everything and there is nothing else. When Iqbal says that reality is dynamic he means that there is an Ultimate Being or Ego, with inexhaustible possibilities, throbbing with life and activity which creates changes without and with succession. It endures and moves. It transcends and includes time. Time has its source in the Self-conscious and Purposive Being and cannot be identified with the free unpredictable creative, vital impetus of the nature of volition which thought spatializes as Bergson does to keep the doors of future wide open.[51] According to Iqbal, Bergson makes this error due to the dualism he conceives between thought and will. Thought and will form unity. Life involves a progressive synthesis of various stages without which it will cease to be organic growth. It is determined by ends, which implies intelligence. Conscious life means interpenetration of thought and life. Bergson does not fully grasp conscious experience when he explains it as the past moving along with, and operating in, the present. He overlooks the forward looking aspect of consciousness which makes it through and through teleological.[52]

51. Creative Evolution, pp. 48-60.
52. Lectures. pp. 53-54

CHAPTER VI

MAN — THE FINITE SELF

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According to Iqbal, the whole reality in its ultimate essence is spirit. Hence life cannot be attributed to a combination of atomic or the non-living elements. Ranging from unicellular organism or protoplasm to man with his most developed and most complicated faculties, it is not explicable in physico-chemical terms. Hence man does not flower or flourish out of matter that ultimately is reducible to inert particles or even to electric charges. He is a spiritual reality in his ultimate essence. We have the explanation of his reality in the Divine Creative Power, in the Divine Conscious and Purposive Will and in the Divine Grace. God creates the world and man out of the sheer affluence of His Perfection. He creates man out of a sheer possibility in His own Being and invests him with almost all the potentialities of attaining to the Perfections of the Divine. This is a sheer gift and bestowal and nothing else. In the world of creation, God manifests Divine Effulgence and Divine glory in and through man and creates the universe in order to create man. Thus man is not a mere accident or episode in the gigantic evolutionary process. He is not a mere speck in huge and mighty cosmic reality. On the other hand, God brings out the whole cosmos to serve as the basis and ground for the emergence and perfection of Ego. The universe is meant to serve as the soil for the fruition of man. Man is the very theme of the whole drama of creation. He is the real story or the main book for which the universe is a mere preface. He is the richest fruit of the tree of existence and the crowning glory of Divine Creation.

The finite ego exists eternally in the Divine Infinite Ego. Man is eternal because he exists as a possibility in the Divine

Creative power, in the Supreme Eternal Ego. It is in this sense, that Iqbal depicts man as eternal and everlasting and without beginning and without end, and co-existing with the Divine Ego, as the rays co-exist with the sun, as the sparks co-exist with the flame and as waves co-exist with the ocean.[1] The ego as a possibility in the Divine Reality is eternal but his emergence in the universe is from Divine Command and Divine Creation and is realized through the evolutionary process. Hence while he is eternal as a possibility of the Divine Reality, his emergence in the world has beginning in time.[2]

Iqbal tries to bring about a compromise between the theistic conception of the creation of man and the theory of evolution. And to serve this purpose he interprets the theistic conception of creation as presented by the Quran in the light of the evolutionary theory. He accepts the Quranic view, according to which ego emerges within the spatio-temporal order out of fine clay. God says: "Now of fine clay have We created man: There We placed him, a moist germ, in a safe abode ; then made We the moist germ a clot of blood; then made the clotted blood into a piece of flesh; then made the piece of flesh into bones; and clothed the bones with flesh; then brought forth man of yet another make.[3] Thus man owes his existence to Divine Creation and Divine Command. God, Iqbal says, does not create man in some supersensual abode or paradise (Jannat), first moulding him out of clay and then breathing in him soul from outside. Nay, He is not a mere contriver working upon his material from outside. He does not work upon illusory clay. He is the living and Dynamic Reality, He is the All-inclusive Creative Self in whom finite egos, each prescribed with a destiny subsists eternally. And He makes them emerge in this universe through evolutionary process. In other words He causes man to grow from the earth.[4]

Thus, according to Iqbal, man is created by God and at the same time he evolves out of matter. Life emerges from matter gradually, with unicelluar organism as its first manifestation and

1. Payam-i-Mashriq, p. 64, Zabur-i-'Ajam. p. 224
2. Reconstruction of Religious Thought In Islam, p. 116
3. The Quran (95 : 4).
4. Lectures, p. 85

with man as its crowning and highest masterpiece placed at the top of the ladder. He believes in evolution. But matter, according to him, is not the same as presented by the materialists. It is the not-self that is posited by the Ultimate Ego or the Ultimate Self in order to reveal and manifest Him.[5] From the Ego only, egoes proceed.[6] Hence the not-self that proceeds from the Ultimate Self is not inert or dead in nature but is constituted of the egoes of a very low order,[7] which are to Ultimate Ego as sparks are to the fire or drops to the ocean.[8] But they have less intensity or are of a very low order whose association and interaction has not reached the level of coordination. They lack the integration, organisation and the discipline which characterises the organic level. The egoes at this stage constitute the physical level and are designated as matter. Iqbal discards the notion of "purely physical level in the sense of possessing a materiality, elementarily incapable of evolving the creative synthesis, we call life and mind, and needing a transcendental Diety to impregnate it with the sentient and mental."[9]

Matter itself is the outcome of the Divine Creative Will; it is the outward expression of the Divine Life, the Absolute Reality or Ego. The Ultimate Ego is immanent in it and makes the emergent emerge out of it. It has the possibility to rise under the Divine Guidance from one level to another, to ascend higher and higher in the scale of reality. When the association and the interaction of the egoes of the lower order reach a certain point of coordination the ego of the higher order emerges. It is this gradually rising coordination that we have throughout the entire gamut of being, the gradually rising note of egohood which ultimately culminates in man.[10]

It is this upward advance, this creative, integrative and transformative process which gives rise to an unending series of new events and novel forms, to higher organisations and greater complexities, which leads to the emergence of new levels and higher stages of life, mind and consciousness. The greater is the coordination and integration the greater is the worth and dignity of the

5. Asrar-o-Ramuz, p. 12
6. Zabur-i-'Ajam, p. 224
7. Lectures, p. 106,
8. Zabur-i-'Ajam, p. 224
9. Reconstruction of Religious Thought in Islam, p. 106
10. Ibid, pp. 72,106

emergent. When the coordination reaches the point of self-guidance, it furnishes a clue to the secret of the Ultimate Reality.[11] This point reaches in man in whom egohood reaches its relative perfection. It enables him to possess the genuine place in the heart of the Ultimate Reality and at the same time raises him to the highest level of the existence.

Thus Iqbal puts forth the theory of evolution and tries to justify the emergence of the higher from the lower. He say: "The fact that the higher emerges out of the lower does not rob the higher of its worth and dignity. It is not the origin of a thing that matters, it is the capacity, the significance, and the final reach of the emergent that matters. Even if we regard the basis of soul life as purely physical, it by no means follows that the emergence can be resolved into what has conditioned its birth and growth. The emergent, as the advocates of the Emergent Evolution teach us, is an unforeseeable and novel fact on its own plans of being, and cannot be explained mechanistically. Indeed the evolution of life shows that though in the beginning the mental is dominated by the physical, the mental, as it grows in power, tends to dominate the physical and may eventually rise to a position of complete independence.[12] It means that the rising note of egohood in the evolutionary scheme is accompanied with the rising note of freedom. Nearer is the emergent to the physical level, the greater is the determinism; the higher is it in the scale of reality, the greater is its freedom. Freedom and determinism both are determined in proportion to the place of ego in the scale of reality. Thus evolution is a change or movement from the lower to the higher, from matter to life and mind, from necessity and determinism to freedom and independence.

This evolutionary process is emergent and creative and does not admit of materialistic explanation. It has not the physio-chemical forces for its source and ground but the Divine, Creative and Purposive Will. It is not determined by the struggle for existence, the survival of the fittest and natural selection as we have in the case of Darwin's theory. It is the Divine Reality that permeates the whole evolutionary movement. It is the Divine Agency, as the

11. Reconstruction of Religious Thought in Islam, p. 106
12. Ibid, p. 106

Directive Energy, that realises the whole upward march of life, creates new levels, new structures and organisations and through this process actualises His Eternal Possibilities.

Iqbal tries to show that the evolutionary process is in conformity with the Quranic idea of the creation of man. He says that the Quran also depicts man as evolved out of matter. The legend of the Fall of Man, as the Quran narrates it, does not deal with the origin of man or the first appearance of man on this earth. The word 'jannat' (garden) does not denote some supersensual abode from which man is supposed to have fallen on this earth. On the other hand, the Quran describes it as the eternal abode of righteousness, as a place "wherein the righteous will pass to one another the cup which shall engender no light discourse, no motive to sin,[13] 'wherein no weariness shall reach the righteous, nor forth from it shall they be cast,' where is neither hunger, nor thirst, neither heat nor nakedness."

According to Iqbal, all this does not mean some supersensual abode but a state of primitive appetite and simple consciousness—a state before the appearance of self-consciousness, human wants and desires. It is a state in which man is described as practically unrelated to his environment who did not possess the consciousness of a free personality, capable of doubt and disobedience.

Adam also does not mean the concrete human individual, the first human living being created in heaven and expelled from it to earth as a reality entirely foreign to it. The Quran uses the words '*bashar*' and '*insan*', when it describes the origin of man, while it uses the word 'Adam' as a concept for the man in his capacity of God's vicegerent on earth.[14] Man has his origin in this earth and the fall of Adam in the legend only symbolizes "man's rise from a primitive state of instinctive appetite to the conscious possession of a free self, capable of doubt and disobedience......, man's transition from simple consciousness to the first flash of self-consciousness, a kind of waking from the dream of nature with a throb of personal causality in one's own being."[15]

13. Reconstruction of Religious Thought in Islam, p. 85
14. Ibid, p. 84
15. Ibid, pp. 85-86

The emergence of Adam heralds a new era in the realm of Divine creation. It is the luminous stage when simple and elementary conative tendencies, native impulses, instincts and propensities are transformed into self-conscious behaviour, purposive will and creative faculties. At this stage human wants, wishes and desires, aims and purposes, aspirations and ambitions, love and yearning take the place of impulsive striving and instinctive drift.

It is in Adam that life reaches relative perfection, self-guidance and self-illumination. In him are developed means which enable him to bring under control the whole universe. His power of perception and reflective observation give him the knowledge of his surrounding and reveal the secrets of reality. He is the bearer of personality, possesses a separate and individual existence and is endowed with the power to control and harness the universe and utilize it for his own ends and purposes. He is destined to crowning and exalted place in the Universe. The sun and the stars, the heaven and the earth all are bound to obey him.

At this stage we have the emergence of man in the true sense of the word ; with his restless nature, with his hopes and fears, desires and ambitions, his love and yearnings, with his immense power of imagination and creative potentialities, with his love of struggle and hardship, and capacities to build a unique individuality, he is in a position to change the course of events.[16]

The same idea we find in his *Taskhir-i-Fitrat*. Here Iqbal again emphasises that Adam is created out of matter but rises to a powerful and supreme position as a free and creative being. In him, self-consciousness and freedom with other immense powers and possibilities are awakened which enable him to invade both the visible and the non-visible. He comes out of the cage into a garden and gets the power to have his sway over the multifarious existence, has freedom to reach heaven and to probe into the very secrets of stars.[17]

All this throws light upon the fact that Iqbal not only believes in evolution but also tries to justify it in the light of the Quran.

16. Bal-i-Jibril, pp. 178-179
17. Payam-i-Mashriq, pp. 97-101

He also traces it in Muslim philosophy. He points out in his Lectures[18] that Jahiz was the first thinker who attributed changes in animal life to migration and environment. His attempts were further amplified by the Association named "Brethren of Purity." Ibn-i-Maskawaih was the first thinker to present the theory in a systematic form. According to him, life is not the result of spasmodic creation. It emerges out of matter and rising from one level to another, ultimately culminates in man. "The combination of primary substances produced the mineral kingdom, the lowest form of life. A higher stage of evolution is reached in the vegetable kingdom. The first life to appear is spontaneous grass: then plants and various kinds of trees, some of which touch the borderland of animal kingdom insofar as they manifest certain animal characteristics. Intermediary between the vegetable kingdom and the animal kingdom is a certain form of life which is neither animal nor vegetable, but shares the characteristics of both, (e.g. coral). The first step beyond this intermediary stage of life is the development of the power of movement, and the sense of touch, in tiny worms which crawl upon the earth. The sense of touch, because of the process of differentiation, develops other forms of sense, until we reach the plane of higher animals in which intelligence begins to manifest itself in an ascending scale. Humanity is touched in the ape which undergoes further development, and gradually develops erect stature and power of understanding similar to man. Here animality ends and humanity begins."[19]

Here we have a very close resemblance between *Ibn Maskawaih's* theory and the modern theory of evolution. According to it, the whole universe with its most wonderful richness, variety and complexity is evolved slowly and gradually out of matter. The kingdom of matter, life and mind are not created especially as independent systems. They all are the stages of the same process. The primordial or simple elements combine and recombine and form the mineral kingdom. It is out of the mineral kingdom that vegetable kingdom evolves which in its turn, through gradual changes and slow transformation gives rise to the animal kingdom. The same process of evolution, differentiation, complexity and

18. Reconstruction of Religious Thought In Islam, p. 121
19. Dr. Iqbal: Development of Metaphysics in Persia, p. 33-34
cf. Maulana Shibli: Ibn-al-Kalam (Hyderabad), p. 141.

variety in the animal kingdom give rise to man. All this is due to the process of differentiation which is very slow and gradual. Here we see that *Ibn Maskawaih* has surprisingly anticipated Darwin.

The philosophy of Jalaluddin Rumi presents the conception of evolution in conformity with Maskawaih's theory. According to him, in the beginning we had matter, the inorganic level out of which we had the gradually rising levels. He says,

"First man appeared in the class of inorganic things,
Next he passed therefrom into that of plants
For years he lived as one of the plants,
Remembering nought of inorganic state so different;
And when he passed from the vegetative to the animal state,
He had no remembrance of his state as a plant,
Except the inclination he felt to the world of plants,
Especially at the time of spring and sweet flowers;
Like the inclination of infants towards their mothers,
Which know not the cause of their inclination to the breast
Again the Great Creator, as you know,
Drew man out of the animal into the human state.
Thus man passed from one order of nature to another,
Till he became wise and knowing and strong as he is now,
Of his first souls he has no remembrance.
And he will be again changed from his present soul."[20]

Here we have no more poetry, but systematic thought which throws light upon origin and development of man. He gives the very picture of how life emerges from the inorganic matter, how it appears in the vegetative realm in its elementary form, ascending gradually to the other realm. The mineral, vegetative, animal and human kingdoms are the different stages in the same journey, the different ascending steps of the same ladder. At first life smiles in the pageantry of vegetative kingdom, in the colourful display of grass, plants and flowers. After very slow and gradual modifications, it passes into the wonderland of animal realm out of which evolves the human life with its desires and aspirations, aims and purposes, ideals and values.

20. Reconstruction of Religious Thought in Islam, pp. 121-122., Mathnavi, Vol. IV, pp. 88.
Ibid, Vol. III, p. 96.

This brief survey of the positions of Ibn Maskawaih and Jalaluddin Rumi indicates that their theories are surprisingly in harmony with the modern theory of evolution as presented by Darwin. No doubt, they are not based upon the tremendous scientific observation, experiments and investigations characterizing the Darwinian age. But they present the outlines which are so systematically, accurately, scientifically and minutely filled by the author of the *Origin of Species.*

But in spite of this striking resemblance, there is a fundamental difference also between the Muslim theories as stated above and the modern scientific theory. Ibn Maskawaih and Rumi both believe in spiritualism. They do not start from matter as the ultimate basis for the whole evolutionary process. For both the thinkers the ultimate source and ground of evolution is God. Matter as ibn Maskawaih defines is only the lowest gradation in the emanating process of Divine Reality. He "enumerates the usual Neo-Platonic emanations gradually growing grosser and grosser until we reach the primordial elements which combine and recombine to evolve the higher forms of life."[21] Hence, the matter out of which the whole evolutionary process proceeds is not the ultimate reality, and cannot be defined as independent of, and separate from, God. It itself proceeds from God, is only a stage in the emanating process of Divine Reality out of which evolves the diverse and multifarious existence.

Rumi likewise does not define matter as dead and inert,[22] but as constituted of 'dimly conscious monads',[23] which through the process of organisation and expansion become more conscious and more highly developed. The phenomenal world or universe is the expression of Divine Reality, it is the objectification of Soul."[24] "The universe is nothing but the outward and opaque form of ideal. When God wanted to manifest Himself, He created a mirror whose face is the soul and whose back is the universe."[25]

21. The Development of Metaphysics in Persia, p. 33
22. Masnavi Maulana Rum, vol. 1, p. 25 (Nawal Kishore Tr.)
23. The Metaphysics of Rumi, p. 30
24. Masnavi Maulana Rum, vol. vi, p. 30
25. The Metaphysics of Rumi, p. 30

Here also we have God as the source and fountain of the whole cosmic reality. Man is not physical in nature, who can be accounted for in physico-chemical terms or by the laws of energy. On the other hand, the entire process is determined by Divine Agency and is realised by the spiritual principle and not by mechanical laws. Apart from all this, Rumi does not stop at man as the highest achievement of the evolution, which after a momentary dazzling existence, is destined to pass away into the eternal gloom. On the other hand man is endowed with infinite powers and possibilities to ascend still higher and higher, from one level.to another. He has before him another level to rise to. It is the level of perfection which is the highest end of the evolutionary process. Man also can be transformed into Perfect Man. Hence from the inorganic level upto the stage of Perfect Man we have one evolutionary process. Even death does not terminate it and only serves as a stepping stone in the upward march of life.

Iqbal's theory is thoroughly spiritual. The evolutionary movement, as presented by him, is carried on under Divine guidance and is permeated by the Divine Agency. It is a living, vital, creative and purposive movement that determines its path and direction, guides and controls the emerging levels.

His theory comes nearer to those presented by ibn Maskawaih and Rumi. The influence of Rumi is very deep and profound. The process is spiritual ; it is fluid and mobile, full of life and blood, with no place for the non-living and the mechanical. It is fully infused with Divine Light and is grounded upon the Divine Creative Purpose. Even the directive, driving force is spiritual. It lies in Divine purpose, in Divine creation, in love. Love is the vital, living assimilative force which permeates the entire process of development and evolution, the advance and march of life.

The influence of the modern theory of evolution and modern philosophy cannot be denied. His appreciation of the modern theory of evolution and the interpretation of the Quranic view of creation and the justification of the theories presented by Muslim thinkers in its light indicate sufficiently its influence upon him. His objection to the theory, however, is first, that Darwin does not throw any light upon the ultimate nature of reality, and,

secondly, that by declaring the present structure of man, mental as well as physiological, as the last word in biological evolution it has brought anxiety and despair, instead of hope and enthusiasm, to the modern world.

Iqbal believes in creative emergence, the emergence of the higher from the lower. But, according to him, this process of emergence has before it infinite possibilities to realise. He does not stop at the present mental and physiological structure of man, but, taking inspiration from Rumi, points to the infinite vistas for the evolution and progress of man. He says that to cure the world from the pessimism and anxiety that is generated by the modern theory of evolution, and to create an attitude of hope and kindle the fire of enthusiasm for life we need a Rumi.[26] And he himself performs the task.

Thus Iqbal'e evolutionary theory starts from matter which is posited by Absolute Reality, Supreme Self or God, and out of which all concrete multiplicity evolves. Hence the form that it assumes has manifest difference from those presented by materialism. Its starting point and destination both are spiritual. The scientific theory of evolution reduces body, soul and mind to one reality. Iqbal does likewise. But in the former case the ultimate reality is matter while in the case of Iqbal it is God, the Ultimate Ego.

Hence body and soul cannot be traced to two antithetical realities. They are not only interdependent but even reducible to one reality. Body with its sense organs, muscles, nervous system and brain, is sensible and physical organism and is related to spatio-temporal world. It is a tangible and perceptible reality. But it does not imply that it is separate from, and antithetical to, the reality of soul which is united to it in some mysterious way. He rejects that idea as perfectly gratuitous. According to him, it is evolved out of the colony of sub-egoes designated as matter. He also designates body as material or physical in order to distinguish it from soul. The colony of sub-egos is only the outward expression of the Divine Creative Will, and itself is will in its ultimate

26. Reconstruction of Religious Thought in Islam, p. 121

nature. God actualises the finite egos, lying within him as unactualized but eternal possibilities, in order to have a genuine and concrete place in the heart of reality. Hence matter is itself resolved to spirit and will that is destined to realise the Divine eternal powers and possibilities with Divine Guidance and Divine Grace.

When seen in this light, it becomes fully evident that the determining force of the body is will and not matter. Will, or spirit, assumes the form of body in order to fulfil its purpose in the present environment. It is the very delight of seeing that has taken the visible shape. The partridge has got its leg from the elegance of the gait and nightingale its beak from its endeavour to sing. Will evolves sensible organs, hands, teeth, brain, eyes and ears as its instruments to preserve it in the battle of life and in the ceaseless struggle for the realisation and fulfilment of its evergrowing ideals, aims and purposes.[27]

Thus body is not created by God from some independent and external substance which is impregnated with soul later on. It is not intended to serve as a place or home for the soul. It itself is the attribute of the same reality whose manifestation is the soul. It is a manifestation of ego or will when it accommodates itself with the spatio-temporal existence. The dualistic picture of soul and body is only an illusion created by our language.[28] To depict them as such is only a way of talking, otherwise, ultimately both are the aspects of the same reality. He says it is a sin to take them as dual, as two realities. Body is only a veil or garment that life or will weaves out of itself to manifest it.[29] It is not a thing situated in a void or empty receptacle, it is a system of acts which repeat themselves and have assumed a permanent and stable form.[30]

The soul, which is designated by Iqbal as the ego or self, also derives its existence from God or the Ultimate Ego. It emerges out of the sub-egos when their interaction and association reach a certain degree of coordination. At this point self-consciousness, the feeling of egohood or I-amness manifests itself. The will that assumes the form of sub-egos, now working through them, manifests itself in the higher egos or finite individualities. At this level,

27. Asrar-o-Ramuz, pp. 16-17
28. Jawaid Nama, p. 20
29. Zabur-i-'Ajam, pp. 216-217
30. Reconstruction of Religious Thought in Islam, pp. 105-106

the mental, which at the lower level was dominated by the physical, rises to the position of dominance and greater independence. Here we have the emergence of the level at which the Ultimate Reality reveals its secret, and furnishes a clue to its ultimate nature.[31]

The soul, self or ego, is not a simple, indivisible and immutable substance, as it is defined by al-Ghazzali, to which mental states are related as so many qualities and which persists as an immovable and static entity behind and over and above them.[32] It is not a receptacle or substratum in which mental states are inhered. Iqbal rejects this conception of the soul and agrees with the objections of Kant to the conception of soul as a metaphysical entity. Kant points out, "I think," accompanies every thought and is only the formal condition of thought to the ontological substance, and here is committed a logical mistake. Further, Kant asserts that indestructibility of the substance cannot be logically inferred from its indivisibility.[33] Because the indivisible substance either gradually or all of a sudden may disappear into nothingness like an intensive quality. Iqbal accepts the arguments and agrees with Kant that indestructibility of the soul cannot be proved from its indivisibility.

Thus the theory fails when judged from the metaphysical point of view. It does not serve even the psychological interest. Iqbal says that even the observation of the psychological processes does not reveal the elements of conscious experience as the qualities of soul substance. On the other hand, they themselves, being the particular acts of reference, possess their own specific being and, as Laird describes, constitute a new world and not the new feature in the old world.[34] Secondly, the conscious experience does not throw any light upon the soul substance itself. The hypothesis even admits that the soul substance does not reveal itself in experience. Apart from all this, the theory does not give any satisfactory explanation of the phenomena of the alternating or the double personality, because it cannot be conceived that different

31. Reconstruction of Religious Thought in Islam, p. 106
32. Critique of Pure Reason, pp. 221-222
33. Reconstruction of Religious Thought in Islam, p. 101
34. Ibid, pp. 100-101

soul substances control the same body at different times.[35] Thus the theory falls down in its entirety.

According to Iqbal, interpretation of conscious experience alone gives the clue to the nature and reality of the ego. He says when we turn our gaze to conscious experience, we have an unceasing flow, an uninterrupted and endless movement of mental states, sensations, feelings, volitions, ideas and images. The whole experience is a mobility, a continuity and organic wholeness.[36]

In adopting this course, we see, he agrees with Bergson. To elucidate his viewpoint, he uses the very words of Bergson. Bergson says: "I pass from state to state. I am warm or cold. I am merry or sad. I work or do nothing. I look at what is around me or I think of something else. Sensations, feelings, volitions, ideas—such are the changes into which my existence is divided and which colour it in turns. I change then without ceasing."[37] Thus what the observation of the psychological experience reveals is the perpetual flow and mobility of our mental states without any halt or resting place. When we plunge into the very depth of these states, we find they have a centre from which they overflow. This "come-and-go" of experience, this flux of sensations, feelings and volitions is pure movement, constant, continuous and organic.

Here Iqbal's position is indicative of the deep influence exercised from Bergson. At the same time it differs from the positions of Hume and William James who have attempted to approach the reality of ego through this path, through the observation of conscious experience. Hume denies the reality of soul as having some metaphysical entity, because conscious experience gives no clue to it. He says: "There are some philosophers who imagine we are every moment intimately conscious of what we call our Self; that we feel its existence and its continuance in existence; and are certain, beyond the evidence of a demonstration, both of its perfect identity and simplicity.. For my part, when I enter most intimately

35. Reconstruction of Religious Thought in Islam, p. 101
36. Ibid, p. 48
37. Creative Evolution, p. 1 (The Modern Library New York, tr. by Arthur Mitchell).

into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch myself at any time without a perception, and never can observe anything but the perception. When my perceptions are removed for any time, as by sound sleep, so long am I insensible of myself, and may truly be said not to exist. And were all my perceptions removed by death I could neither think, nor feel, nor see, nor love, nor hate after the dissolution of my body." Thus ego as depicted here is a flux or movement of sensations and perceptions organised by the principle of association. It is a theatre where impressions pass and repass and mingle in an infinite variety of postures and situations. Here the ego is a mere congeries or collection of sense-perceptions.

William James, one of the most distinguished modern thinkers, resolves the self into elements of consciousness. He presents the ego as a flow or stream of thought and experiences. This flow or stream of consciousness is constituted of bits of conciousness and is underlined with a feeling of personal life which, serving as a gregarious principle, transforms the elements into a systematic. coherent and organic unity. Consciousness, according to him, does not appear to itself chopped up in bits. It is a stream of thought of consciousness and not a "chain" or train joined together.[38] "The ego consists of the feeling of personal life and is, as such, a part of the system of thought. Every pulse of thought, present or perishing, is an indivisible unity which knows or recollects. The appropriation of the passing pulse by the present pulse of thought, and that of the present by its successor, is the ego."[39] According to it, mental life is constituted of bits or elements of thoughts and experiences each with an individual unity of its own. The elements of consciousness have, as it were, hooks on them, and thereby catch up one another in the flow of conscious life.[40]

Iqbal's view is different from those presented by Hume and William James. Conscious experience as conceived by him is not a mere bundle of sense-perceptions as it is for Hume. It is not a mere collection or totality of impressions, perceptions, feelings,

38. Philosophic Works of David Hume, vol. 1 (1825, Boston) pp. 310-312
39. William James : Textbook of Psychology (1892), p. 159
40. Ibid, p. 102.

memories and ideas. The inner life revealed as such is not a mere collection or totality of separate and independent states, or the bits of consciousness mutually reporting each other. Criticising James's theory, he says that he does not throw any light upon the essence and reality of the ego. He pictures conscious experience as constituted of passing thoughts and thus totally ignores the continuity and relatively permanent element in the experience. The continuity of being between passing thoughts cannot be accounted for by the principle of appropriation or the gregarious principle. Because an appropriation of the pulse which has totally and irrevocably disappeared and lost by the present pusle is inconceivable.[41] According to Iqbal, the inner life, that is, our conscious experience, is revealed to us as a mobility, a constant change and continuous flow, is an organic whole, and has a unity, continuity and individuality. It is the ego at work which we appreciate in the act of perceiving, judging and feeling. The ego does not exist over and above the conscious experience, or mental states. The conscious experience or mental states themselves constitute the life of the ego. Experiences are nothing but the ego at work, which appreciates itself in and through these experiences and synthesises the multiplicity of affections, volitions and experiences.[42] Thus the multiplicity of experiences in itself forms a unity. There are no separate, distinct and segregated entities, it is the self characterised by change without succession, a continuous flow and pure movement.

It proceeds from the directive energy of God and itself is directive in nature that is formed and disciplined by its own experiences. It is a series of acts, mutually referring to one another, and held together by the unity of the directive purpose. The true essencee of the ego lies in the directive and purposive attitude, in the will-attitude, in judgements, aims and aspirations.[43]

The psychic life, we have seen, is a mobility with a centre and an organic whole with a nucleus. It is the self-centred ego with a

41. Reconstruction of Religious Thought in Islam, p. 102
42. Ibid, p. 102
43. Ibid, pp. 102-103

private circuit of individuality which excludes all the egos other than itself.[44] Mental states are not isolated and independent entities, they involve one another, merge and interpenetrate one another and form an interrelated whole. This unity is absolutely unique. It fundamentally differs from the material things whose parts may exist mutually isolated. Mental states are not situated in a serial order like physical objects. "We cannot say that one of my beliefs is situated on the right or left of my belief.[45] Here we have the unity of a germ in which the experiences of its individual ancestors exist, not as a plurality, but as unity in which every experience permeates the whole, in which we have no numerical distinctness but a multiplicity which is wholly qualitative. It is characterised with the indivisible change and movement in which the elements melt and interpenetrate and form the single "Now", unadulterated by space and time.[46]

Experience reveals the ego or the self as directive and appreciative reality which creates values and is directed towards ends and purposes. The movement or the flux of the experiences that intuition reveals is not undirected and chaotic, unilluminated by ends and purposes. It is a directive and the progressive synthesis of the various stages of the movement of life. Its organic growth involves purposive activity. Conscious experience is the unity in which the past moves along with, and operates in, the present and at the same time has the forward looking aspect.[47] Iqbal says that life is only a series of acts of attentions, and an act of attention cannot be explained without any reference to ends and purposes.[48] Purposes underlie the acts of attention as their moving and directive forces. They form the warp and woof of conscious experience. Even the acts of perception are guided and determined by our immediate interests and ends. But purpose here is not a predetermined, premeditated, preconceived fixed goal which robs the personality of its creative and original power, thus giving it the stamp of determinism. On the other hand, it lies in the selective and directive attitude of the self or ego. It is a forward look

44. Reconstruction of Religious Thought in Islam, p. 99
45. Ibid, p. 99
46. Ibid, p. 99
47. Ibid, p. 54
48. Ibid, p. 54

which permeates and colours the present states and reveals their future direction.[49] Iqbal says : "The element of purpose discloses a kind of forward look in consciousness. Purposes colour not only our present state of consciousness but also reveal its future direction. In fact, they constitute the forward push of our life, and thus in a way anticipate and influence the states that are yet to be. To be determined by an end is to be determined by what ought to be."[50]

Purposes, ends and ideals form the very essence and reality of the ego. The ego has its fulfilment and realization and appreciation. But, as we have already seen, purposes and ideals are not static and predetermined and their fulfilment also does not imply the ego's achievement of the ultimate destination or the commencement of an era of peace and calm. The process of formation of new ideals goes on and with it the process of perfection also. There is the ultimate end, but it is like an ever-increasing and ever-growing horizon. The ego achieves one ideal and a thousand others brighter than that are unveiled,[51] which shining as the dawn lead it in the eternal march of life.[52]

Here we have the dynamic picture of the finite ego, of the inmost reality of man. This is the fundamental self, the real self or the appreciative self, the self as it is in itself. Here we have the life and mobility whose multiplicity, in spite of its heterogeneous character, forms a unity that is unique to it. Here the elements are not separate or external to one another, juxtaposed together in a numerical order but melt into each other or permeate each other. It has novelty, spontaneity, creativeness and purpose as reconciled with freedom. Here we come in contact with reality that overflows from a centre, with unceasing change and uninterrupted variation, ever-growing and ever-advancing like a wave or surge with an ever-swelling forward rush. It is its reality that affords the clue to the ultimate nature of reality, which is the source and ground of the whole manifold and divergent existence. It reflects, mirrors and manifests Divine Glory and Divine Effulgence. Here we have the glimpse of the really real.

49. Reconstruction of Religious Thought in Islam, pp. 54-55
50. Asrar-o-Ramuz, p. 16-18.
51. Payam-i-Mashriq, pp. 148-149
52. Asrar-o-Ramuz, p. 18.

So far we have had the picture of the real or appreciative self. Iqbal distinguishes it from the efficient self. The efficient self is different from the appreciative self but at the same time it is organically related to it. The self as we have seen develops on the basis of physical organism and is placed in the physical environment. It is confronted with the not-self and with its opposing and retarding factors and forces. In order to build personality, to rise in the scale of evolution, it has to come in contact with the external world and build relations with the external world in order to exploit it and use it for its own benefit. When it enters in relation with the external world or the world of space and serial time it assumes another aspect, the efficient aspect. The efficient self is the crust that the appreciative or the real self develops round to serve as a mediatory between it and the external order of things. It is shaped and moulded up on the spatial order of things which give it its own outline and serial character.

The self that the associationist school deals with is this efficient self which is mistaken for the real. When this school explains the self as the totality of mutually isolated states, it explains only this side of the self, which is only surface-developed by the dynamic reality, at which the qualitative multiplicity assumes the form of the quantitative and discrete multiplicity and pure duration breaks into quantitative states. "The self here lives outside itself as it were, and while retaining its unity as a totality discloses itself as nothing more than a series of specific and consequently numerable states. The time in which the efficient self lives is, therefore, the time of which we predicate long and short. It is hardly distinguishable from space. We conceive it only as a straight line composed of spatial points which are external to one another like so many stages in a journey.[53] The appreciative self, though it determines the efficient self, falls back or recedes in the background. In our constant pursuit of the external world and being fully engrossed with our social and practical life we completely lose sight of it. We mistake the efficient self for the real self and define the ego as the aggregation of the discrete and independent entities. But in the moments of profound meditation when we plunge into the depths of consciousness and have the glimpse of the reality lying beneath the surface, we directly come in contact

53. Reconstruction of Religious Thought in Islam, pp. 48-49

Lange's theory of emotion tends to show that the body takes the initiative—the mind plays only a passive role at a definite stage in the development of emotion, and this is equally true of other external stimuli which are constantly working on the mind. It is not difficult to contradict this theory. Even if we accept the proposition that the body takes the initiative in the act of inter-action and mind does enter as a consenting factor at a definite stage in the development of emotion, it is the mind's consent which eventually decides the fate of an emotion or a stimulus. Whether an emotion will grow farther, or a stimulus will continue to work, depends on my attending to it.

Hence Iqbal rejects parallelism as well as interaction. According to him, there is no metaphysical dualism of the soul and the body. There is no gulf or cleavage between them. Both are the expressions of the same reality; they are constituted of the same stuff. The soul is a system of acts and so is the body. But while the ego is spontaneous activity, the acts composing the body repeat themselves. "The body is accumulated action or habit of the soul; and as such undetachable from it. It is the permanent element of consciousness which, in view of this permanent element, appears from the outside as something stable." 60 Hence the body is not external to the soul or its accommodation to the external world. It is the habit or property of the soul. No doubt one is distinct from the other, but there is no cleavage or antithesis between them. There is a difference of degree and not of kind.

The soul is related to the body as God is related to the universe. As the universe is the objectification of God, the body is the objectification of the soul. Iqbal elucidates the position when he says that the body has its source and ground in our soul as our soul has its source and ground in God. He defines the relation of the soul with the body on the analogy of the relation of God with the universe. It is not placed at some definite or particular point in the body. It is not identical with the body either. It is related to it, is in contact with every atom of it, permeates and infuses it through and through and at the same time is over and above it. It is neither inside nor outside the body, neither

60. Reconstruction of Religious Thought in Islam, pp. 105-106

proximate nor separate from it, and yet it is in contact with its every atom.[61]

There is no causal relation between the soul and the body. Both are related to, and have their source in, the same reality and execute the purpose of that reality as a single and indivisible organic whole. He says: "When I take up a book from my table, my act is single and indivisible. It is impossible to draw a line of cleavage between the share of body and that of mind."[62]

The body is necessary for the expression and manifestation of the soul. Both have their life and significance when they are related to each other.[63] This contention may lead us to think that they are equally significant and important to each other. But when we judge his whole position we find that the soul is not only the more fundamental of the two but is also the very source of the body. He says that our body owes its existence to the soul while our soul has its source in the Divine Reality.

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61. Reconstruction of Religious Thought in Islam, pp. 135
62. Ibid, p. 105
63. Zabur-i-'Ajam, p. 117

proximate nor separate from it and yet he is in contact with its every atom.[61]

There is no dualist relation between the soul and the body. Both are related to, and have their origin in, the same reality and execute the purpose of that reality as a single and indivisible organic whole. He says, " When I asked my soul about my reality, each is single and indivisible. It is impossible to draw a line of cleavage between the share of body and that of mind."[62]

The body is necessary for the expression and manifestation of the soul. Both have their life and significance when they are related to each other.[63] This contention may lead us to think that they are equally significant and important to each other, but when we judge in whole we find that the soul is not only the more fundamental of the two but is also the very source of the body. He says that our body owes its existence to the soul while our soul has its source in the Divine Reality.

61. Reconstruction of Religious Thought in Islam, p. 100
62. Ibid, p. 103
63. Zabur-i-'Ajam, p. 117

CHAPTER VII
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The finite ego is not a fatally articulated or rigidly determined reality. It enjoys real freedom and genuine creative power. In the philosophy of Iqbal, we have no place for determinism. The reality in itself does not yield to mechanistic determinism, to mathematical formula and geometrical fixity. It is not bound up with mechanical necessity, with physical laws, with the determining conditions externally or uniformly as is depicted by the mechanical or kinetic theories of matter, which resolve the whole universe into molecules and atoms and interpret the mental and the psychological phenomena in their light, thus reducing the matter and mind both to rigid determinism. According to Iqbal, the ultimate reality is free and creative, and it is this reality which is manifested in the self of man. This nature of the self is intuitional, and in this intuition not only have we the revelation of the ultimate essence of human personality but also of the dynamic nature of the divine Reality. Through the immediate or direct perception of the fundamental or appreciative self, we get a direct revelation of the tremendous creative force, of the gigantic vital surge, of the original and spontaneous living active power that pervades and manifests itself everywhere, and which drives and directs the whole evolutionary movement. The man or the finite ego reflects the free spontaneous and dynamic glory of the Ultimate Reality. Hence the universe is not mechanically determined but is a dynamic and vital reality, ever-growing and blossoming into the most wonderful forms and marvellous novelties. Determinism and necessity are relative. They are due to the constitution of nature at the physical

and psychological level. Freedom, on the other hand, is absolute, eternal and really real. It is the very essence of the Divine Absolute Will.

Freedom, acco-ding to Iqbal, is thus not a mere postulate or hypothesis. We intuit it and directly perceive it. The psychological experience, as revealed to us, is not a mere collection of the psychic states, or a numerical and discrete multiplicity causally related and determined. It is on the other hand a dynamic whole and determines its activity as such. Its act of deliberation is not a matter of conflicting motives, as the associationist puts forward, which like so many external forces, fight one another, gladiator-like, on the arena of mind in which the strongest force exerts the prevailing influence and ultimately wins.[1] The battle here is not won by the strength of some desire or motive, but it is carried on to the end by the purposive self, by the whole personal reality.

In the act of deliberation the element of insight is fully manifest, which discloses itself as a fact over and above the mere succession of sensations, as the ego's appreciation of temporal, spatial and causal relation of things. It guides the ego to make a choice and selection of the relevant data out of a complex whole in view of the present purpose or goal. "It is this sense of striving in the experience of purposive action and the success which I actually achieve in reaching by ends that convinces me of my efficieny as a personal cause. The essential feature of a purposive act is its vision of a future situation which does not appear to admit of any explanation in the terms of physiology. The truth is that the causal chain wherein we try to find a place for the ego is itself an artificial construction of the ego for its purposes. The ego is called upon to live in a complex whole, and he cannot maintain his life in it without reducing it to a system which would give him some kind of assurance as to the behaviour of things around him. The view of environment as a system of cause and effect is thus an indispensable instrument of the ego, and not a final expression of the nature of Reality. Indeed in interpreting Nature in this way the ego understands and masters its environment, and thereby acquires and amplifies its freedom."[2]

1. Reconstruction of Religious Thought in Islam, p. 107
2. Ibid, p. 108

Thus freedom is a fact disclosed by the observation of the psychical experience and by the study of the intelligent behaviour. Here the approach is psychological which reveals the finite ego as a pure duration, which as an indivisible whole perpetually creates and enriches itself, or in the words of Bergson, grows like the plant of a fairy tale, transforming its leaves and flowers from moment to moment.[3] For Iqbal this growth and development is determined from within. It reveals the element of self-guidance and directive control in man.[4] It disclose that the finite ego lives in pure duration, which implies that it is not fettered by the serial time, but is a creative and purposive reality.[5] As a matter of fact the very conception of life involves freedom. It is the free creative activity and necessarily implies freedom and originality.[6]

Iqbal thus rejects physical determinism, and also teleological determinism. He agrees with Bergson that teleology, when it means the working out of a preordained goal or a predetermined plan, has no place for freedom—Divine or human. In teleology we have only a veiled materialism, or a rigid determinism in a disguised form which has no place in its system for free moral agents. Here we have only a stage on which puppets are made to move by a kind of pull from behind.[7] But while Bergson rejects the teleological character of reality altogether in order to retain the portal of future wide open to reality,[8] Iqbal retains it in a modified form. According to him, teleology does not mean fixed futurity, a far-off fixed destination to which the whole creation is moving. It implies only the actualisation of the open possibilities. Ends and purposes do not lie in the bosom of reality as already formed and completed. They are perpetually created by the ego itself.[9] Life is purposive in the sense that it has a selective attitude, is capable of utilizing the data of the physical world with reference to its ends and purposes which it creates and thus is capable of actualizing its powers and possibilities. Thus the self is a growing and changing reality whose freedom is not restricted to making a choice

3. Henry Bergson : Mind Energy, pp. 17-18
4. Reconstruction of Religious Thought in Islam, p. 108
5. Ibid, p. 51
6. Ibid, p. 51
7. Ibid, p. 55
8. Henry Bergson : Creative Evolution (Modern Library), pp. 58-59
9. Reconstruction of Religious Thought in Islam, pp. 55-56

between the different predetermined courses but he himself creates and determines his future course, rather he creates his future and thus realises his own powers and possibilities.

The finite egos, as Iqbal presents them, are the centres of the free will as dynamic forces and creative powers, and the causal chain in which we place them is only an artificial construction of the egos for their practical purposes.[10] When they enter in relation with the world of space they develop a crust around them and what is a dynamic and indivisible whole at bottom assumes the form of discrete multiplicity and thus get the stamp of external order of things with their spatial feature of mutual isolation. Here we have only a projection of the fundamental self needed in the present environment for the practical purposes of the ego. Thus fetters which appear as external impositions are the constructions of the ego itself and are necessary to express it in the spatio-temporal universe and to enrich and amplify its being. But this practical aspect of the ego serves as an instrument to the real self. When it is fully solidified and strengthened, it rises over and above these fetters or artificial constructions and dispenses with them altogether. Rather they themselves fall away.

The freedom does not imply that the ego-activity is entirely undetermined and capricious. It is determined from within. It is determined by the All-inclusive and All-comprehensive Unity, by the Divine Dynamic Creative Ego, namely, God. God, while creating existence, reveals His eternal possibilities. In other words, the whole colourful and divergent reality, the multifarious existence and the wonderful pageantry of life and mind are the revelations of the Divine Eternal possibilities. God creates the physical reality and makes multiplicity emerge out of it. He assigns to every thing its destiny and actualises it according to it. There are innumerable and different destinies. God assigns each of them to the different created beings which actualize them in the course of their existence. But destiny here is not in conflict with the idea of pure duration which has been described as the free creative activity.

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10. Reconstruction of Religious Thought in Islam, p. 108

It is not the unrelenting fate working from without. "On the other hand it is the time prior to the disclosure of its possibilities. the time which is free from the net of causal sequence. In other words, it is time felt and not thought and calculated. It is the inward reach of a thing, its realizable possibilities which lie within the depths of its nature, and serially actualize themselves without any feeling of external compulsion."[11] Everything realises itself according to its destiny prescribed to it, according to its possibilities or according to its inward reach. Destiny signifies the sphere in which a thing is in a positition to actualise itself. The dew-drop is destined to fall on the tulip. Here it has its realization. It cannot fall in the ocean and transform itself into a sparkling pearl.[12] Thorn has the realization of its destiny when it learns to prick and thus serves as a safeguard for the garden.

The destiny of man, as prescribed to him by God, implies the immense and infinite powers and possibilities and gives to him a tremendous scope for freedom and spontaneity, for the initiative and originality. It enables man for active participation in the creative activity of God. Man, or the finite ego, is a reality in whom egohood has reached its relative perfection and who occupies a much higher place in the realm of existence and exists as a genuine reality in the heart of the Divine Creative Energy. "Of all the creations of God he alone is capable of consciously participating in the creative life of his Maker. Endowed with the power to imagine a better world and to mould what is into what ought to be, the ego in him aspires, in the interest of an increasingly unique and comprehensive individuality, to exploit all the various environments on which he may be called upon to operate during the course of an endless career."[13] With his superior physical and spiritual powers, with his most suitable adjustment of faculties he is capable of modifying, moulding and transforming not only his own self but the whole surrounding. His love of struggle, his ceaseless quest and aspiration for fresh scopes for self-expression lead him on from one level to another, from one state of being to another. "Hard his lot and frail his being,

11. Reconstruction of Religious Thought in Islam, p. 51
12. Zabur-i-'Ajam, p. 138
13. Reconstruction of Religious Thought in Islam, p. 75

like a rose leaf, yet no form of reality is so powerful, so inspiring and so beautiful as the spirit of man.[14] He is the powerful, inspiring and ascending spirit who can share in the deeper aspiration of his environment and is equally capable of moulding his destiny as well as that of the world, sometimes by adjusting himself to its forces and sometimes by putting the whole of his energy to mould its forces according to his own ends and purposes.[15] All this fully indicates the initiative and originality of man. He possesses these powers and is free to use or not to use them. If he uses them he evolves and enriches his whole being and, then, even God becomes a co-worker with him in his progressive change, otherwise his whole being is reduced to the level of dead matter.[16]

Hence, man has an infinite career before him and has a tremendous scope for his freedom and creative power. This is his lot. This is his destiny assigned to him by God, willed and determined by God. In assigning his destiny to man, God gives him creative power and private initiative. He is fully free to take the initiative and when he takes the initiative God helps him with His Divine Grace and Divine Command and Divine Directive Power.

This conception of destiny has no place in it for the passive resignation to fate or for fatalism. Man is not helpless before an unrelenting fate working from without like a tyrant, incapacitating him from doing anything of his will. On the other hand, he is a free moral agent and with his power of choice and initiative he may tread the path leading to eternal bliss and glory or to perpetual damnation. He may choose one of the two paths—one leading to perfection, divine vicegerency and immortality, the other leading to degeneration, degradation or self-disintegration which terminates his career in this world. There is nothing impossible if we take the initiative. If we rise to seek we find, if we have the will and determination we secure.[17]

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14. Reconstruction of Religious Thought in Islam, p. 12
15. Ibid, pp. 12-13
16. Ibid, pp. 12-13
17. Pyam-i-Mashriq, p. 49

Even the destiny as assigned to man by God is not final and ultimate. Destinies are innumerable, eternal and infinite. He may rise to the height at which he gets the power even to make a choice of them. At this stage if one destiny does not suit him he may demand other from God. It is implied in our destiny that it changes if we change ourselves. Man may change his self into dust that is destined to be blown away by every gust of wind, at the same time he may transform it into stone which breaks the glass. If he changes it into a dew-drop it falls on the grass, if he transforms it into ocean, it has unfathomable depth.[18] If he develops the wings of a crow, he is led to the graveyard; if he develops the wings of the eagle, he rises to the most celestial height.[19] The physical and material existence, the sun and stars, heaven and earth, river and mountains, all are created to serve the ends and purposes of man. But if this universe does not suit him, God may shatter it in accordance with his will and demand.[20] Man can even elevate himself to that lofty height where God asks his will before assigning to him his destiny.[21] Life consists in love and creation, and man, in order to be alive, should be creative and should become the master of heaven and earth. He should dissolve all that does not suit him and with his creative power and force should create a new world. Free personality cannot live in and reconcile itself to the world that is not created by his own efforts.

Iqbal tries to bring a compromise between the initiative, freedom and creative power of man on the one hand, and his destiny, pre-determination and the Divine Omnipotence on the other. As we have already seen, there is no contradiction between the creative freedom of man and his destiny. The destiny is a sphere of creative activity itself; it involves creative power, spontaneous activity and original behaviour.

Human destiny as a sphere of initiative and creative activity is a limitation to Divine Activity but this limitation is self-imposed

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18. **Jawaid Nama, p. 123**
19. **Bal-i-Jibril, p. 186**
20. **Jawaid Nama, p. 23 ; Zabur-i-'Ajam, p. 106**
21. **Bal-i-Jibril, p. 81**

by God. In creating the creatures God limits His own creative power. But the limitation of Divine Reality has no analogy with the limitations of the finite egos and does not rob Him of His Infinity and Omnipotence. The limitations in the case of the finite egos are externally imposed and they have to overcome them in order to fulfil their purposes, otherwise their progress is retarded. But the Divine Omnipotence that is intimately related to the Divine Wisdom reveals it as orderly, regular and recurrent and implies limitation. Omnipotence without limitation and self-determination becomes blind and capricious. The very concepts of Divine Wisdom and Divine Good imply limitation in Divine Nature. In fact, all activity, creational or otherwise, is a kind of limitation without which the Divine Concrete Ego cannot be conceived.[22] Hence, Divine limitation is only a direction and guidance which the Divine Creative Energy implies in its very essence. God gives the private initiative to the finite egos but finite egos with their initiative and creative power are not outside God. They have their source in God and are organically related to Him. God as the Ultimate Determining Power permeates them, guides and directs them.

God remains Almighty and All-Powerful. The bird with its melodious voice and the eagle with its quest of prey are from God. Life with the forces of good and evil is from God. Pearls in the sea and soft breeze and flowers in the garden have their source in Divine Reality. God is the author of our thoughts expressed or unexpressed.[23] The power of insight and understanding, of thought, intellect and intelligence, of prayer, intuition and vision, our heart with its desires and yearnings, the miracles of our art and creation, the warmth of our expression and fire of our deed, all have God as their Ultimate Determining Power.[24] He is the fountainhead of the present and the future. He is the author of the book of our destiny, of our aims and purposes without which we are merely a blank sheet. We are the sword in the hand of Divine Reality, which strikes,[25] we are the pen and God is

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22. Reconstruction of Religious Thought in Islam, p. 81
23. Zabur-i-'Ajam, p. 48
24. Jawaid Nama, p. 124
25. Ibid, p. . . . .

the writer.[26] We are entirely helpless and impotent with no power and value, like dust with no purpose, utility or destination. God with His guidance, command and control gives us meaning and value. Life, no doubt, is a treasure of jewel belonging to the Suprems Self and is a precious trust to us which gives us meaning and value.[27]

Thus freedom, initiative and creative power are bestowed upon us by God. Nay, we will be reduced to a mere nonentity without and apart from God. We cannot be even conceived as such. Man's freedom is limited and restricted and is determined by Divine Reality. He is not free like God. In other words, his freedom is determined. But even the freedom determined as such raises him to glorious heights and, to the most exalted place. It opens for him an immense field for activity. He cannot create like God, but he can change, modify and transform the Divine creation with Divine help, Divine guidance and Divine grace. Here lies his creation. He can transform, in spite of all his limitations, his own being and his surroundings. He actually makes improvement upon what is created by God. God created clay and from it man made the cup, God created night, he invented the lamp, God created deserts, mountains and forests, and he created orchards, gardens, and groves; he makes glass out of stone and turns poison into an antidote.[28] God created the world but he made it more beautiful.[29]

All these reasons are sufficient justifications for man's ascendancy over the universe, and, of his freedom and initiative. He is not rigidly determined like the physical phenomena or natural processes. Nor is he absolutely free as the Supreme Power. His position is unique; he is neither absolutely free, nor rigidly determined. His path lies between freedom and determinism.[30] Man owes his being, his existence, his body, life and soul, his destiny, his powers and possibilities to the Divine Creation and the

26. Zabur-i-'Ajam, p. 49
27. Jawaid Nama, p. 124
28. Pyam-i-Mashriq, p. 132
29. Ibid, p. 16
30. Zabur-i-'Ajam, p. 228

Divine Command. He is destined to actualise his powers and possibilities in this universe and is given the power of initiative by the Divine Reality. But his destiny and position is unique. He is free to select and make a choice of the possible alternatives or of the possible courses of activities. When the choice is made God helps him to realize it. Hence he is, in this sense, responsible for his action and deeds and reaps their fruits.

This conception of destiny or fate gives a message of hope and enthusiasm to man and at the same time retains the Power and Omnipotence of God. Iqbal tries to save man through it, from the disaster of pessimism, fatalistic resignation and passive will. Here determination or *jabr* does not mean the ruthless compulsion leaving no room for the finite personal will. It only implies a vital relation with, and determination by, a reality to which it is organically related, and, which as the Omnipotent and Supreme Force helps him to actualize his possible course of action that is selected by him out of the innumerable possibilities. Here, also, we have fatalism but it is not fatalism of the ignorant person which leads to the diseased will, which robs him of his personality and brings him to his doom. It is the fatalism of a strong personality which leads him to power and glory.[31]

Destiny or fate, when taken in this sense, endows man with that tremendous force and strength before which death and Satan both tremble. It is the power and force of man and that also in its highest glory. But at the same time it may lead to disaster and destruction. It brings strength to the strong willed, but proves a death-knell for the impotent and weak-willed, because it implies forbearance and patience which a weak personality does not possess. It is faith itself, it is the vital way of understanding and comprehending, and appropriating life. It is not bound with serial change, with the change of night and days. It is over and above it. It is the vital force, the assimilative power. It is a dealing, a vital relation between God and man. It is the mutual accommodation and compromise between them.[32] Iqbal says: The intellectual way consists in understanding the world as a rigid system of cause and effect. *The vital way* is absolute acceptance

31. Bal-i-Jibril, p. 186
32. Jawaid Nama, pp. 141-142

of the inevitable necessity of life, regarded as a whole which, involving its inner richness, creates serial time. This vital way of appropriating the universe is described as Iman in the Quran. Iman is not merely a passive belief in one or more proposition of a certain kind; it is living assurance begotten of a rare experience. Strong personalities alone are capable of rising to this experience and a higher "fatalism" is implied in it . . . The fatalism implied in this attitude is not the negation of the ego; it is the life and boundless power which recognises no obstruction, and can make a man calmly offer his prayers when bullets are showering around him.[33]

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33. Reconstruction of Religious Thought in Islam, pp. 109-110

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34. Reconstruction of Religious Thought in Islam, pp. 109-110

CHAPTER VIII

THE PROBLEMS OF IMMORTALITY

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Man, or the finite ego, exists as a possibility in Divine Reality. And as a possibility he is eternally comprehended by the Supreme and All-Inclusive Ego, and as such he is eternal—eternal as a possibility. God wills its concrete manifestation or actualization in and through the physical existence. He has his source and ground in the Divine Purposive Will and has fulfilment in this universe through the Divine Creation and the Divine Command. The soul of man in its essential nature is directive, belongs to and proceeds from the Divine Directive Energy or the Divine Command.[1] This indicates that the Ego, so far as his ultimate nature and essence are concerned, is eternal and divine. The light which gives him luminosity belongs to the Divine Reality and is uncreated, everlasting and eternal.

Perhaps, Iqbal takes the ego in this light when he calls it as eternal and uncreated, co-existing with the Divine Self as the rays co-exist with the sun, as the sparks co-exist with the flame and as the waves co-exist with the ocean. But so far as his actualization or realization as concrete personal self is concerned, he is not eternal or immortal. His emergence in spatio-temporal existence or his concrete manifestation has a beginning in time.[2] On the other hand, the ego as a concrete reality has the beginning of his career in this universe. We should not confuse between the ultimate essence of the ego

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1. Reconstruction of Religious Thought in Islam, p. 103
2. Ibid, p. 113

which, having its direct source in God, is eternal and divine and the ego as a concrete personal self, which is not an everlasting and never-ending reality but has a capacity of immortality and is only a candidate to it.

The finite ego, or man, is infused with eternal light; he derives his existence from God. God entrusts him with life or soul which proceeds directly from Him and is his most precious possession. This life, or soul, lies in the innermost being of man, is as an enduring and permanent reality transcends the heaven and earth and combines in itself both change and permanence. It is the Divine Effulgence, the Divine Light, the Divine Sun; it is the glorious moon, the celestial radiance that lies behind the veil of the finite ego.[3] Here we have the reality which is indivisible and organic and unique, which is continuous with, and is organically related to, the larger whole or the All-comprehending, Living and Creative Reality. The Light, which suffuses the cosmic multiplicity, radiates in all its grandeur and glory in man. Hence the light that manifests itself in man is identical with the Divine Light. It is a reflection of the Divine Ego which brings forth the whole colourful multiplicity.

Here we have the picture of life or the living reality that permeates the cosmos and is universal and Divine in essence. In man its glory is revealed in its full nakedness. In him we have the concentration of what is all-pervading. In him it assumes the shining centre and the bright nucleus, and what is extensive becomes intensified. It glimmers and glows everywhere, but man is the trustee of it. In man its powers are fully manifest and its possibilities are manifestly awakend and realized. Man, by effort and striving, can bring into operation the potentialities which are embedded in his nature. When these potentialities are made actual, man qualifies himself for the immortality of his soul and attains to the divine perfection inherent in his being. In order to achieve personal immortality he has to make this eternal and Divine light his own through his personal struggle and thus realize his dormant powers and fulfil his meaning in this temporal order. He actualizes his possibilities and in the course of this endeavour appropriates and

3. Zabur-i-'Ajam, pp. 207-208; Jawaid Nama, p. 9

absorbs what is eternal and divine in his finite being and becomes a permanent element in the scheme of reality. The star of the finite personality has its light from the Divine Sun, but the finite personality does not receive the light as a passive and inactive being. On the other hand, he endeavours to achieve and attain it as an active and purposive will. If he remains passive and inactive he never rises to the level of self-possession and self-integration, which are the necessary conditions of the immortality of the soul.

Life, or soul, is not imparted to the body as an unextended, indivisible and incorporeal entity which by its very nature is incorruptible and indissoluble. No doubt, it is an indivisible unity and organic whole and is also eternal in its ultimate essence; but so far as its personal, individual and concrete existence is concerned, it emerges in time, has the beginning of its career in the spatio-temporal order and develops, on the basis of physical organism, a "colony of sub-egos through which a profounder Ego constantly acts on" the finite ego and permits him "to build up a systematic unity of experience."[4] The life of ego remains in a state of tension caused by the mutual invasion of the environment and the ego. It is present in this mutual invasion as a directive energy and does not stand outside the arena.[5] The continuance and permanence of the ego depends upon this state of tension. The ego subsists if this state of tension is maintained; it disintegrates if a state of relaxation ensues.[6] This state is the most valuable achievement of man. The ego should not revert to the state of relaxation because it will lead to his total effacement and annihilation. If he succeeds in maintaining it, in enriching and amplifying it, in making it strong and fortified, he achieves a permanent place in the heart of being. The strength of the ego is in proportion to the strength of the state of tension and when it reaches its full height, man becomes immortal and everlasting.

The problem of immortality is closely related with the problem of time. When the time is conceived as periodic, as a

4. Reconstruction of Religious Thought in Islam, p. 104
5. Ibid, p. 102
6. The Secrets of the Self, Introduction, p. xxi

when body is thrown off, is supposed to go Yama's Kingdom," the "abode of gods" where everlasting light and immortality reign supreme and where the soul endowed with a shining spiritual form is destined to live.[14] Iqbal's position here cannot be identified with that of McTaggart either, who holds that egos of the actual experience, being the parts or the eternal differentiations of the Absolute, participate in the elemental eternity of the Absolute.[15] It has an endless existence in future time, indestructible and unhindered even by death which is only a part of the continually recurring rhythm of progress. Death is inevitable, but it does not shut the gate of life to us and is as soothing and benevolent as sleep.

McTaggart's influence upon Iqbal is fully evident so far as personal immortality is concerned. The close association of McTaggart with him leads him from pantheism and mysticism to the affirmation of the personal self and its immortality.[16] But Iqbal's position does not fully coincide with that of McTaggart. He, like McTaggart, upholds personal immortality of the ego but at the same time rejects the participation of the ego in the elemental eternity of the Supreme Ego.[17]

Man is not an evanescent product of cosmic evolution as the materialists of the modern age and the Carvekas of the Indian philosophy explain him to be. He is not the mere appearance, a mere adumberation, an evanescent and ephemeral modification of the Divine Ultimate Reality—a mere bubble in the Infinite Divine Ocean as "Unitism" or Buddhism depict him. He is not a temporary phase in the life of God whose self-realization lies in *fana* or self-annihilation. Iqbal rejects this emphatically. He says that the final fate of man does not mean self-effacement, the loss of individuality, or complete liberation from finitude as the highest state of bliss. On the other hand, the "unceasing reward" of man consists in his gradual growth of self-possession, in the uniqueness and intensity of his activity as the ego. When the ego attains this state of self-possession,

14. Nature of Existence, vol. 11, Ch. LXIII-LXII
15. Ibid,
16. See Iqbal's Conception of God by Prof. M. M. Sharif
17. Iqbal: McTaggart's Philosophy

uniqueness and intensity, when he reaches his full growth and perfect calm, he cannot be affected or disturbed even by the scene of "Universal Destruction" which immediately precedes the Day of Judgement.[18] But every one cannot withstand this scene of Cosmic Destruction. Only thoes egos can maintain themselves who have succeeded in developing and fortifying themselves, have been able to maintain the state of tension and have achieved the highest point of intensity When the ego reaches this stage he can emerge even out of the Cosmic Destruction and can retain his full self-possession, even in the case of direct contact with the All-Embracing Ego.[19]

Death does not mean the end or cessation of life. Life offers the scope for the ego-activity, the scope for the solidification or fortification of the ego. It prepares him for dissolution or disciplines him for future career. Death is the first test of the synthetic activity of ego. If he is fully self-disciplined, he sustains the ordeal, he maintains himself even in spite of the physical dissolution and disintegration.[20] On the other hand "death, if the present action has sufficiently fortified the ego against the shock that physical dissolution brings, is only a kind of passage to what the Quran describes as 'Barzakh".[21]

Barzakh means a change in the consciousness of the ego, which corresponds to a change in his attitude towards space and time. Our present view of time and space is due to our present physiological structure whose dissolution is necessarily followed by a change in the ego's attitude towards space and time. After death the ego is confronted with a new environment and the physiological dissolution proves a great psychical unhingement, especially if he is fully grown and has developed strong and fixed modes of operation on a specific spatio-temporal order.[22] Barzakh enables the ego to catch the glimpses of fresh aspects of Reality and prepares him to adjust himself to it, to gather himself up and win the resurrection.[23] It is a state of sus-

18. Reconstruction of Religious Thought in Islam, p. 117
19. Ibid, pp. 17-18
20. Ibid, p. 119
21. Ibid, p. 119
22. Ibid, p. 120
23. Ibid, p. 120

pense, an intermediary stage between Death and Resurrection, a stage which prepares the ego for Resurrection which means re-emergence of the ego.

Barzakh and Resurrection both are not the passive states or events. The former implies struggle on the part of the ego to prepare him actively for the new environment while the latter implies the consummation of a life process within the ego, something like stock-taking of his past achievements and future possibilities.[24] Resurrection heralds a new era in the life of the ego—a new and higher stage of life. Here he has his re-emergence which "brings him a 'sharp insight' whereby he clearly sees his self-built 'fate fastened round his neck'. Heaven and Hell are only the visual representations of the inner states; they do not imply supersensual abodes or localities. He is the joy of triumph over the forces of disintegration and dissolution and the Hell is the painful realization of the ego's failure which leads to the forces of disintegration to triumph over him.[25] But Hell does not mean here eternal damnation. On the other hand it "is a corrective experience which makes a hardened ego once more sensitive to the living breeze of Divine Grace. Nor is Heaven a holiday. Life is one and continuous. Man marches always onward to receive ever fresh illuminations from an Infinite Reality which every moment appears in a new glory. And the recipient of divine illumination is not merely a passive recipient. Every act of a free ego creates a new situation, and thus offers further opportunities of creative unfolding."[26]

All this shows that death is not the cessation of the conscious state of man; it is only a change of consciousness. It is a test of self-possession of the ego. The failure means that he is dissolved or is hardened into stone, i.e., he is reduced to the level of dead matter. But here also we do not have the termination of his career, because hell as a corrective experience again revives him and brings him the tiding of life. It indicates that the ego is destined to become immortal. It only means that it is yet open to him to belong to the structure of the reality and become immortal. But

24. Reconstruction of Religious Thought in Islam, p. 120
25. Ibid, p. 123
26. Ibid. p. 123

it is only an ever-growing ego that can belong to the system of reality, and the full growth of man depends upon his own struggle and efforts, upon his own creative activity and initiative. Thus personal immortality is an aspiration; it is not a realisation. It has to be achieved; man cannot claim it as a right; he has to be a candidate for it, and can attain to it only with his personal struggle.[27]

Now the question arises whether the resurrection of the ego is also accompanied with the resurrection of the body, his former physical medium which specifies his individuality in the present environment; or does it involve emergence of the new body suitable to his new environment? Iqbal does not give any definite answer to this question. At one place he says that "although life abhors repetitions in its evolution, on Bergson's principles the resurrection of the body too, as Wildon Carr says, is quite possible. By breaking up time into moments we spatialize it and then find difficulty in getting over it. The true nature of time is reached when we look into our deeper self. Real time is life itself, which can preserve itself by maintaining that particular state of tension which it has so far achieved. We are subject to time so long as we look upon time as something spatial. Spatialized time is a fetter which life has forged for itself in order to assimilate the present environment. In reality we are timeless even in this life.[28]

Iqbal's conception of time resembles to that of Bergson. Hence, when on Bergson's principles the resurrection of the body is possible, it may be so on Iqbal's principle too. Moreover Iqbal's reference to this point while dealing with the problem of immortality and without any question or objection to its validity indicates that he also considers it quite possible.

Thus Iqbal is definite so far as the re-emergence of the ego and the maintenance of individuality is concerned. He even admits his incapacity to reach farther than this. He says: "Philosophically speaking, we cannot go farther than this—that in view of the past history of man it is highly improbable that his career should come to an end with the dissolution of his body."[29]

27. Reconstruction of Religious Thought in Islam, p. 119
28. Secret of The Self, pp. XVI-XVII
29. Reconstruction of Religious Thought in Islam, p. 123

Thus the finite ego or human personality is characterised with an endless career without any fear of termination. His triumph over death leads him on his eternal march of life, in the progress and elevation of his personality, which drives him to his higher attainments, to his most glorious end. His failure does not terminate his career because the "living breeze" of Divine Grace revives him again.

Iqbal may have changed his view from pantheism to personal immortality after coming in association with McTaggart and may have derived an inspiration from him as well. But his conception reveals that it is built mainly under the influence of the Quran and of Rumi. Rumi has based his argument upon biological evolution from the inorganic substance to the man and from man through angel to God. Death has a vital and biological significance in the whole process. Through it the lower is assimilated by the higher and it emerges as a new, novel and transformed reality. Plant is assimilated by animal and animal into man. This assimilation does not imply annihilation or effacement but transformation and re-emergence. Hence death serves as a ladder through which life rises from one level to another, to new growth, novel formations and richer complexities. Death has overserved this purpose, and in observance of these facts it can be rightly asserted that it will serve this purpose in future also. Hence, we should not fear death because it is the necessary condition for growth and regeneration. It does not terminate the present career. In the case of plant it means its assimilation by the animal life; in the case of animal it means its assimilation by human life. The process is not going to terminate here. The death of man will mean his assimilation by even a higher reality, namely, God. It will not annihilate man. It will give only a greater meaning and significance to him.[30]

Rumi upholds personal immortality of man. Man after his death is assimilated by the Divine Reality; his will is merged in the Divine Will and his attributes in the Divine Attributes. But in spite of it Rumi maintains man's separate, individual and personal existence. Man exists as a part in the Divine Organism.

30. Mathnawi, vol. III, p. 96

He exists as stars or candles exist in the presence of the sun.[31] Red-hot iron in the fire assumes the properties of fire, but does not loss its own essence. So man, saturated with Divine perfections, becomes an object of adoration for the angels but does not forfeit his individuality.

Iqbal adopts the argument of Rumi in connection with personal immortality. He agrees with Rumi fully when he says "that in view of the past history of man it is highly improbable that his career should come to an end with the dissolution of his body."[32] After death man passes from this world to a higher realm, the latter standing in relation to former as the real to its image, as a pattern to its adumberation. The material world is the shell wherein the pearl of the finite personality is destined to be formed. When this formation is completed it may slip away in the very depth of the Divine Ocean without any loss to it. Iqbal in his assertion of personal immortality is more emphatic and enthusiastic. Instead of merging his will into the Divine Will and his attributes into those of the Divine Being, man absorbs them within himself. He, like the pearl in an ocean, remains distinct in spite of its being merged in the Infinite Divine Reality.

According to the Quran, the salvation of man does not mean annihilation of his personal and individual self. On the other hand, he approaches God with the irreplaceable uniqueness of his individuality to see in himself the consequence of his past actions and to judge his future possibilities.[33]

The Quran holds out the prospect and promise of revival or continuation of life after death. It opens the prospect of his resurrection and onward march from one state to another.[34] But the resurrection will take place after 'Barzakh', which is a barrier between death and second life.

Iqbal borrows this view from the Quran but he interprets it in the light of his own thought. He gives his own interpretation of Barzakh and resurrection, heaven and hell.

31. Mathnawi, vol. III, p. 96
32. Reconstruction of Religious Thought in Islam, p. 123
33. Ibid, p. 117
34. The Quran (23: 101, 102); (56, 59-61); (84 : 19) (19: 95, 96)

He exists as stars or candles exist in the presence of the sun. A red hot iron in the fire assumes the properties of fire, but does not lose its own existence. So man, saturated with Divine perfections, becomes an object of adoration for angels, but he does not lose his individuality.[1]

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1. Mathnawi, vol. III, [illegible]
2. Reconstruction of Religious Thought in Islam, p. [illegible]
3. Ibid., p. 117
4. The Quran [illegible]

CONCLUSION

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Iqbal starts with the theory of knowledge. He accepts not only the possibility of knowledge but also revelation through intuition or religious experience. He does not discard reason and very much appreciates the inductive method; but his whole emphasis is upon intuition and religious experience, the results of which he tries to justify through reason and even in the light of scientific knowledge. He finds no inherent conflict between sense and reason on the one hand and intuition on the other. To him they are organically related to one another. Reason in its highest form ultimately leads to intuition, which is another name for the most comprehensive experience of reality. Hence, instead of discarding intuition as an abnormal phenomenon of life, so Iqbal contends, we must try to understand it and bring it within the grasp of science and metaphysics.

According to him, we start with the intuition of the self and rise to the intuition of the ultimate reality. Here lies the meaning and significance of "He who knows himself knows God." Man in finding himself finds God and the universe in God. It is not a royal road for the selected few but a way open to all depending upon the proper direction of man's ego, upon his concentration, reflection and meditation.

Intuition reveals the Ultimate Reality as the Ego, the self-conscious and purposive reality. This Reality is Being, permanent, personal and eternal. It is the Creative Will, and its creative activity manifests itself in "becoming." It permeates and comprehends "becoming" and at the same time transcends "becoming"

and cannot be identified with it. It is not Plato's God, which means a being apart from "becoming" or from the process of change, or Aristotle's Thought of Thought or Idea of Ideas, which, as Bergson points out, is simply Plato's Ideas pressed into each other, rolled up into a ball, a synthesis of all concepts in a single concept conceived on the analogy of a timeless system of abstract conceptions. Nay, according to Iqbal, becoming is related to Being as character to man. Being and Becoming, time and eternity, are correlative. It is incorrect to characterize Being as timeless in the sense in which we may say that "moral qualities are not spatial magnitude." At the same time, "being" is not identical with change or pure duration. The Ultimate Self is prior to time; time is not prior to the Ultimate Self. When Bergson says Reality is flowing he means, as held by Heraclitus, that change, movement or becoming is the very stuff of Reality. When Iqbal says Reality is dynamic, he means that it is the living self, revealing its inexhaustible possibilities in and through the time process, and this time process forms an inalienable part of its nature. It is the Self that changes and moves; apart from it, change or movement is mere abstraction. This change does not mean any increment in the Ultimate Self or appropriation of something from without, it is only the revelation of its own richness and manifestation of its own wealth. Its perfection is permanent and implies eternal creativity—a manifestation of its glory without any impairment or loss to its own being. This Ultimate Self or Being is God.

Becoming is to God as behaviour is to man. Becoming cannot be conceived as independent of, and separated from, God. God determines controls and directs it. He infuses it through and through and at the same time transcends it.

It gives us the conception of God who is immanent and transcendent, personal and infinite and as such he is peerless and unique, the perfect individuality.

Iqbal attributes Personality and Individuality both to God. His God is peerless and unique and stands in personal relationship with the created or finite beings. Iqbal avoids the extreme stress either on immanence or transcendence and makes personal relationship possible between the Creator and the Created.

Iqbal attributes personality to his God and here he agrees with Lotze. Like Bosanquet, he ascribes individuality to Him. But Bosanquet does not think of personal God because, according to him, personal relations necessarily imply finitude and whenever the word personality is used for God it is in an anthropomorphic sense, robbing God of His Infinity and Absoluteness. However, personality, according to Iqbal and Lotze, does not imply external relations and finitude, in which sense it becomes inapplicable to God. On the contrary, its essence, when it is applied to God, lies in the self-conscious and self determined will.

Iqbal equally avoids the position of Bradley, who gives personality to God but deprives him of His infinity. According to Bradley, God and man both are included in the Absolute. Similarly, according to Rashdall, we cannot identify the Absolute with God as long as we conceive God as a Self-conscious Being. The Absolute must include God and other consciousness intimately related to each other and ultimately to the Absolute itself, thus forming a system of unity. God and spirits taken together are the Absolute and not God. Together they form a unity but that unity cannot be taken as the unity of self-consciousness.

But Iqbal has a different conception of Absoluteness, infinity, personality and individuality. Men and universe are related to God as the created to the Creator. They have meaning, significance and existence only in relation to God. As God is the Supreme Ego, His creation also consists of egos, which, when most highly integrated, are expressed in human individuality.

God has created man in his own image. Man is a finite centre of experience, which gives a semblance of uniqueness to him, though not in a perfectly real sense as we have in the case of God. He is a finite centre of experience, a self-conscious being with unity and privacy of experience. God creates in order to reveal His treasure and this purpose is fully realised in the self-consciousness of man with the possibilities of becoming a mirror for the Divine glories. He, with his powers and possibilities of assimilating and conquering the universe, is capable of becoming a permanent element in Divine Being. He is a co-worker with God and as such is the vicegerent of God on earth.

As we have seen, man draws his being, his content—rational and spiritual—from God and, as such, he is not self-existent and independent. He does not exist as a solitary unit "strong in solid singleness, like Luretian atom." His being is relative—a bestowal from God.

But this relativity and dependence of man does not lead Iqbal to declare him a mere illusion as is the main point in Hindu intellectualism and in some schools of pantheism. He does not pronounce with Bradley that the finite thisness is inexplicable,[1] that it is a mere illusion due to the impotence of our finite point of view and is unreal from the side of the Absolute. Bradley writes to elucidate this point. "It may be instructive to consider the question from the side of the Absolute. We might be tempted to conclude that these souls are a reality, or at least must be real. But that conclusion would be false, for the souls would fall within the realm of appearance and error. They would be, but as such they would not have reality. They would require a resolution and a recomposition, in which their individualities would be transmuted and absorbed. The plurality of souls in the Absolute is, therefore, appearance, and their existence is not genuine—to gain consistency and truth, it must be merged, and recomposed in a result in which its speciality must vanish."[2] The Absolute is "a whole in which all finites blend and are resolved."[3] The finite selves are transmuted, reblended, rearranged in the whole.

They are embraced, harmonized and resolved in the Absolute. "Taken together in the whole, appearances as such cease."[4]

Bosanquet, likewise, emphasises the formal and superficial distinction of the finite centres in the deeper reality that underlies them.[5] All the finite individuals in ultimate anylysis are connected with one true individual and form its predicates. The finite individual is not substantive, true and genuine. Bosanquet speaks of redistribution and readjustment of the materials of the finite

1. Bradley : Appearance and Reality, P. 226
2. Ibid, pp. 304-5.
3. Ibid, p. 429.
4. Ibid, p. 511.
5. Bosanquet. Value and Destiny, pp. 47,48,54,58.

selves, ultimately leading to their disappearance in the Absolute Experience. According to him, values survive in the Absolute Experience and not in finite individuals. The destiny or conservation of particular centres has no value. Whatever value they have lies in the contribution which they bring to the whole in which they are members.

According to Iqbal, the finite self derives its existence, essence and reality from God. He is an element in the Divine Being, but even as an element he is a self-conscious reality and is capable of thinking and acting from his own centre. God himself confers a free personality upon him and limits His own freedom. He has been given the freedom to make a choice between death and immortality. He is a candidate for immortality which depends upon his self-development, self-enrichment and eternal march towards God. Immortality does not mean self-annihilation and self-effacement. It lies in self-affirmation and in becoming more and more unique. It is possible only when, instead of being absorbed in God, he absorbs God in him. Absorbing the Divine Attributes, guided by Divine Love and Light, he can expand, develop, enrich his personality and can rise from one level to another. It is the individual self in this sense that has value, meaning and significance for God and for the creation.

All this fully elucidates that finite selves are neither destined to be absorbed in the absolute, nor are they independent of God. They are not mere adjectives of the Absolute, the channels through which the Infinite Power flows. They are the self-conscious centres to which is given the opportunity to enrich their being with the help of Divine Grace. The immense possibilities of the finite ego, the consciousness of his imperfection and the aspirations for a nobler, fuller and richer life are the very fulcrum of the progress, evolution and continuity of man's individual self. He can make and unmake himself. He has the possibility of becoming the vicegerent of God on earth.

Iqbal protests against such pantheistic and monistic systems of thought, which have no place for the individual personality of God or man or both. He knows fully well that it is impossible to

preserve the existence of God and freedom of man in a theory which abolishes individuality and leaves room for no reality but the Absolute.

The truth of Reality, according to Iqbal, is neither monism nor pantheism in the above sense nor pluralism; that is, it is neither a single Being nor many coordinated and independent beings.

Iqbal thereby does not bring down God on the finite level, on the level where consciousnesses are mutually exclusive centres and minds cannot be put inside each other.[1] He gives self-consciousness to God and at the same time makes Him all-inclusive. Like pearls we live and move in His Divine Being. Here we do not have an eternal pluralistic universe, and eternal republic of a definite number of permanent finite souls plus God.[2] There is a community of selves or egoes, but it is comprehended in the Supreme and Infinite Ego. In his enthusiasm for preserving the independent personality of man Iqbal does not fall back upon the idea of a finite God. He also does not take refuge in an impersonal Absolute, eternally differentiated in many, and underlying them as a principle of unity.[3]

Self-consciousness is the principle of separation and exclusion. It substantiates the selves in the mutual exclusiveness, thus giving rise to a society of minds and self-thinking individuals; but this self-consciousness which, as a principle of separation and mutual exclusion, underlies the whole multiplicity of individuals is related to the Absolute, which substantiates the finite egos without throwing them out of His own Being.

Finite egos exist as long as their self-consciousness is in a state of tension which is due to their relation with others, the society and God and the whole environment. When this state ceases, the self or the ego ceases to exist temporarily or permanently. Thus finite selves are not the eternal members in some

1. Rashdall : Personal Idealism, p. 388.
2. Cf. Howison : The Limits of Evolution and other essays illustrating the metaphysical theory of personal idealism, pp. 24,33,289, 277, 256, 359 and 337.
3. McTaggart : Some Dogmas of Religion : p. 251; Studies in Religious Cosmology, p. 37.

pluralistic universe or the eternal differentiations in the Absolute. They are the candidates for immortality which depend upon their power to maintain the state of tension.

The tension can be maintained only through the expression of one's powers and possibilities, through creation and active participation in this universe. If all these efforts are ultimately directed towards eternal values and the Ultimate Ideal, the finite ego becomes fortified enough to bear the unhingement of his being after death and becomes immortal.

We have seen that it is not a life of self-negation and self-effacement that is to be aimed at, but a life full of struggle and creative activity directed towards the absorption of Divine Attributes which leads ultimately to the perfection of the self and immortality. Sense experience, intellectual pursuits, meditation, intuition, love and prayer all characterize this struggle and creative activity.

The ultimate ideal has its source in God and is directed towards God and is universal, hence it resolves all petty interests and selfish motives and knits the individuals into a most living unity.

It is through this approach that Iqbal tries to lead society from a state of confusion and conflict to one of order and harmony, from the realm of illusions to the kingdom of truth, from the chaotic whirl of appearance to stability within and outside.

We do not grew up in a finished world. The universe itself is growing and dynamic and we fully participate in its growth. For this purpose we need power and vision, both of which give not only life and vitality but restore that faith and hope which bring to life the greatest depth and ceaseless activity, well-enlightened by, and directed toward its source and Ideal—God.

This approach is essential for bringing man into touch with the everlasting fountain of life and power and for giving that vision which is essential for resolving all conflicts, inner and outer, in the socio-political domain, which is not possible without internalizing every apparent externality. It raises humanity above bondage and division, internal and external conflicts and all painful oppositions; and it is so because it is based upon true and living experience, the religious experience.

pluralistic universe or the eternal differentiations in the Absolute. They are the candidates for immortality which depend upon their power to maintain the state of tension.

The tension can be maintained only through the expression of one's powers and possibilities, through creative and active participation in the universe. If all these efforts are ultimately directed towards eternal values and the Ultimate Ideal, the finite ego becomes fortified enough to bear the unhingement of his being after death and becomes immortal.

We have seen that it is not a life of self-negation and self-effacement that is to be aimed at, but a life full of struggle and creative activity directed towards the absorption of Divine Attributes which leads ultimately to the perfection of the self and immortality. Sense experience, intellectual pursuits, meditation, intuition, love and prayer all characterize this struggle and creative activity.

The ultimate ideal has its source in God and is directed towards God and is universal, hence it resolves all petty interests and selfish motives and knits the individuals into a most living unity.

It is through this approach that Iqbal tries to lead society from a state of continuous conflict to one of order and harmony, from the realm of illusions to the kingdom of truth, from the chaotic world of appearances to stability within and outside.

We do not grow up in a finished world. The universe itself is growing and dynamic and we finite participate in its growth. For this purpose we need power and vision, both of which give not only life and vitality but restore that faith and hope which bring to life its greatest depth and ceaseless activity, well-enlightened by, and directed toward its source and ideal—God.

This approach is essential for bringing man into touch with the everlasting fountain of life and power and for expressing value, which is essential for resolving all conflicts, inner and outer, in the socio-political domain, which is not possible without inner unity among persons internally. "It raises humanity above national and tribal frictions, internal and external conflicts and all painful tensions, and it is so because it is based upon true and living experience, the religious experience."

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